

CONSIDER CHRISTMAS

a Baby

makes a Difference

By Dr. V. Raymond Edman, President
 Wheaton College, Wheaton, Illinois

What a difference
 the coming of the
 Babe of Bethlehem
 meant to the world
 ... to individuals!

"Unto us a child is born..."
 Isa. 9:6.

What a difference a little life can make in a home, most any home. What love and laughter he brings, with labor to be sure; what cheer and charm, along with care; what happiness and hope, along with heaviness of responsibility to the parents; what concern for his welfare and change of surrounding circumstances! One need only to contrast a home before and after the little fellow has come.

The difference that a little baby can make is most graphically described in an unusual setting by Bret Harte, that master teller of California tales, in his story of *The Luck of Roaring Camp*.

Roaring Camp, you will recall, in 1850 numbered about 100 souls, of whom one or two were actual fugitives from justice, some were criminal, and all were reckless. Deaths were by no means uncommon there, for some had been dismissed "effectively, finally, and with no possibility of return"; but for the first time a new little life had come into the camp. Of his mother, Cherokee Sal, the author says, "Perhaps the less said of her the better"; who, after bringing

the little lad to camp, passed out of its sin and shame forever. The reactions of the rough Forty-niners to the presence of a little baby are most instructive.

Intuitively they brought gifts to the little stranger. Stumpy, who had assisted at the coming of the

(Continued on page 7)



Dr. V. Raymond Edman

By Robert G. Lee, D.D., Pastor
 Bellevue Baptist Church, Memphis, Tennessee

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:10, 11.

God does everything in due time; no lapse of ages can subdue His power. No past successes of man in bringing wicked devices to pass can limit God's conquests. No geographical boundaries can circumscribe His activities. No converse throe that shake the earth can thwart His purposes. No power of Satan or man can bring to naught God's promises of salvation through Jesus Christ. No powerful rebellion of angelic hosts can change the time when the claims of Deity are to be vindicated, when Omnipotence shall signalize itself by an outlay of God-like power—and that in independence of human aid, and above and beyond all human knowledge.

Believing this, let us stand at midnight in Bethlehem of Judea and listen to these words: "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matt. 2:6).

Let us look from the little village of Bethlehem, nestling in its quiet seclusion like some land-locked harbor away from the storms of the wild oceans, to Jerusalem yonder where thousands are wrapped in slumber. All is still in Jerusalem. All is still in Bethlehem that has nursed its busy population to rest. But hark! There is heard the wail of an infant from a neighboring cattle barn. A queenly star, unseen before, does sentinel duty over the spot. Angelic legions are on the wing—and the skies resound with a new anthem from Heaven.

Then an announcement is made which takes us back to Eden's



garden where there was a

I. Devil-Devised Downfall

There, in Eden, Adam, the first representative of our race—yea, the federal head of our race, was, after his creation in the image of God, the fit companion of angels—together with Eve, the first woman, the first wife, who in Eden became the first sinner, even as, cast out from Eden, she became the first mother. There, inhaling the pure atmosphere of his innocent home, Adam stood in the dignity of his God-like manhood, with the earth around him blooming in the freshness of its green beauty—the heavens above him radiant with the Creator's smile, no ominous cloud to darken the background of his life. There he stood, in sweet fellowship and love, with Eve, in the undimmed lustre of priceless purity.

But—alas!—what a wasting hurricane swept over the lovely Garden of Eden where Adam was the richest crown jewel in the kingdom of God, leaving a scene of desolation. Satan, the vindictive monarch of Hell, big with hate toward God, guided to his task by

a deadly strategy, approached and praised and stirred ambition's fires, and then bartered on this jewel. Knowledge was lying tendered as the tempting equivalent of its worth. How deep and damning was this deception! The fiendish swindler triumphed—and a beggared and sin-blasted and expatriated race lived to date their crime and their curse from Paradise, where Despair pitched his black pavilions on man's sterile and blasted estate. That is why Paul spoke of how "through the offense of one many be dead" (Rom. 5:15), saying: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

If, at the Christmas season, we consider lightly this Devil-denied downfall of man, we shall miss much of the real meaning of Christmas. This sober truth we must think upon:

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Rom. 8:3.

(Continued on page 10)

Are COMMUNISTS Hiding In Our Churches?

By Rev. Roy L. Laurin, D.D.

(SERMON PREACHED AS PASTOR AT EAGLE ROCK BAPTIST CHURCH, 1499 COLORADO BLVD., LOS ANGELES 41, CALIFORNIA, SEPTEMBER 27, 1953.)

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie."—II Thess. 2:10, 11.



Dr. Roy L. Laurin

Communism is the "big lie." This "big lie" has appeared in many forms throughout the past. Its present form is essentially the denial of God and it appears in the most diabolical character ever known to man. History has no precedent for the evil, cruelty, ruthlessness or prevarications of communism.

It was recently charged in an article by J. B. Matthews in *American Mercury* magazine that "the largest single group supporting the communist apparatus in the United States today is composed of Protestant clergymen." He further states that, "the Communist Party has enlisted the support of at least seven thousand Protestant clergymen as . . . party members, fellow-travelers, espionage agents, partyline adherents, and unwilling dupes." While not denying the fact that we believe there are communists hiding in our churches, we

do not believe that Protestant clergymen constitute "the largest single group supporting the communist apparatus in the United States today." This is manifestly not true and Mr. Matthews was desiring to be more sensational than factual when he made that statement.

It is now reported by the House Un-American Activities Committee that 600 American clergymen are "secret" members of the Communist Party and 3,000 or 4,000 others are in "the fellow-traveling category." How accurate this is must await verification, but it is significant that repeated testimony is made by those once actively engaged in the Communist Party that there is and has been a certain segment of the American clergy likewise engaged.

Many Modernist Ministers, Not Communists, Are Fellow-Travelers

I do believe that there are communists in our churches but they are relatively small in number. The out-and-out communist members who are Protestant clergy-

(Continued on page 7)

Christmas Means Remembering

Remembering

Thee, Christ of God, whose humble birth
 Led to the meaner cross, that we
 Might know the joy and holy mirth
 Of sin's pow'r shattered, life to be—
 Christmas means remembering.

Remembering

You, who by precious ties of heart
 Are bound to us in tender thought
 The family circle, friends apart,
 And the whole "house of faith," blood-bought—
 Christmas means remembering.

Remembering

Those suff'ring hunger, want, and fear,
 Yet loved by Him as much as we.
 From war-torn world the call comes, clear,
 "In giving, ye have giv'n to Me."
 Christmas means remembering.

Remembering

The millions yet to whom the star
 Of Bethlehem has never shone,
 Who sit in darkness, sin, despair,
 Without our God, our hope, alone—
 Christmas means remembering.

Remembering

The promise sure—He comes again!
 Our day of loving labor wanes;
 To live for self is life in vain,
 We "occupy" till Jesus reigns.
 Christmas means remembering.

F.E.J. (From *Christian Life*)

THE EDITOR'S Notes

by John R. Rice

Be sure to address all mail intended for the editor to the Sword of the Lord, Wheaton, Illinois. Mail may be missed or lost, or at the best will be delayed in being answered if addressed to me at any of my engagements. My efficient organization will get me any personal mail I should see right away.

Three Blessed Days in San Antonio, Texas

So many say, "I read the Editor's Notes before anything else," that I humbly suppose that many will be interested in the editor's "vacationing." After spending five and a half days at Brownsville, Texas, with our beloved friends, Mr. and Mrs. Fred Hawkins, preaching in the First Baptist Church and Southmost Baptist Church of Brownsville, and First Baptist Church of San Benito, Texas, playing and resting, we rose at 5 a.m., drove to Harlingen and caught the plane to San Antonio. We arrived at San Antonio at 8:45, were met by Mrs. Sam Morris. Then Dr. Sam Morris went with me to the Baptist pastors' conference at noon, where I had the most cordial reception. They gave me unlimited time to speak on "How Jesus, Our Pattern, Was Filled With the Holy Spirit." It was a moving time with the breath of Heaven upon our hearts. There were many tears and we ended in a good prayer meeting for the blessing and power of God upon us. There were some 40 or 45 pastors, I judge, at the ministers' meeting.

Among these present were Rev. J. N. Hunt, who was my Latin teacher in Decatur College; Rev. Tally Williams, schoolmate in Southwestern Baptist Theological Seminary, and Rev. D. B. South, for long years the secretary of the Baptist State Convention, and my own distant cousin. His cousin and my mother were cousins, and he remembered my mother as a bride.

I was glad to go to the Trinity Baptist Church, Dr. W. S. McBirnie, pastor, for three days; Monday night, Tuesday morning, 10:30, Tuesday noon at a large women's luncheon, and Tuesday night; then Wednesday at 10:30 a.m. and Wednesday night. I was surprised to find the large church auditorium nearly filled with 500 or 600 at each of the evening services. On Tuesday night I believe there were 17 pastors present. God gave a real reviving in heart to many. One young woman was saved. Several score of men led the way in establishing family altars in their homes, and setting out to lead their families for God. In the brief time I was there, the fellowship was so sweet, the reception of my message was so generous and eager, that I felt

God had given a real reviving to many. The preceding Sunday the Trinity congregation, numbering 1,400 members, had just begun an offering for a large new church auditorium and some \$13,000 was given.

How Mrs. Rice and I did delight in the fellowship with Dr. and Mrs. Sam Morris. We have been friends for many, many years, and both of us have gone as far as we could in preaching the Gospel and in fighting sin. He is a greatly-used man of God, widely known for his Voice of Temperance broadcast. He is a graduate of Hardin-Simmons University and Brown University, a successful pastor before he took on the nation-wide ministry.

Brother Sam and Mrs. Morris took us at once to their ranch on the Guadalupe River, fifty miles northwest of San Antonio. Dr. Morris bought me a hunting license and I got set to hunt for deer. We quietly waited in blinds in the evening till dark before driving in to San Antonio for the evening service. Then we were up early in the morning and out long before daylight, sitting quietly waiting for deer. We saw many does and fawns, but no bucks with horns when I had a gun and was on his ranch. We saw literally scores of deer as we went to and from San Antonio. But it was a blessed experience, a happy, care-free time, along with the preaching, fellowship, the meeting of old friends. Mrs. Rice and I had a really blessed vacation.

Following the Wednesday night meeting in Trinity Church, Mrs. Rice and I took a ten o'clock plane for Dallas and Chicago. We arrived in Chicago before seven on Thanksgiving morning. Then we drove to Wheaton, had Thanksgiving breakfast with daughter Grace and son-in-law Allan MacMullen. And then at 1:30 p.m. we had about eighteen at the table with a big turkey dinner at home and a blessed time of fellowship and quiet. How sweet to be at home for these two and a half days!

Unload!

This morning I knew I had only three hours to finish copy for THE SWORD OF THE LORD for one issue, and to get most of the copy ready for another issue, to make two radio broadcasts, to answer some mail, to make some decisions about a new book on tithing which we are publishing soon, etc. Harried and pressed, as I looked through my Bible my eyes fell happily upon the blessed promise, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psa. 55:22). What a comfort and a joy!

The other day in Brownsville, Fred Hawkins and I played golf together (we tried to play nine holes every weekday I was there, since I needed the sunshine and recreation). He repeatedly caught me by the arm and said, "Slow down! Quit listening for the telephone!" With a load of work and responsibility which no man can well carry, I have been under

Christmas Greetings

from all of us to all of you!

Handling your letters, subscriptions, gifts and purchases has been a special privilege this past year. We wish we could all step into your home and personally greet you at this glad Christmas season. Since we cannot, we send you this message of warmest greetings in the Saviour's dear name.

The Sword of the Lord Foundation

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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tremendous pressure for many years. But I did not need to rush from one hole to another playing golf, and I know that I do not need to be harried or pressed unduly. I know it is natural when souls all about us are going to Hell and we want to reach as many as we can. Paul felt the same burden and said he was "...pressed out of measure, above strength, inasmuch that we despaired even of life" (II Cor. 1:8). But he learned the same lesson we need to learn, too, for in the next three verses he said, "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; Ye also helping together by prayer for us..."

Oh, thank God I do not have to carry all this burden. I can rest in the Lord, and I do, and I will! But you must pray for me.

You will note that in THE SWORD OF THE LORD, Walter E. Handford, general manager of the Sword of the Lord Foundation, is writing the articles on our Building Fund. I have left it to him, because he

does it beautifully, and I want you to hear his voice and help him and help me so that we can pay that \$17,000 in cash which must be paid January 1.

Likewise, I must leave to many others the burden of raising subscriptions for THE SWORD OF THE LORD. Surely God will lay it on the hearts of hundreds, even thousands, who will accept a quota and set out to be responsible to send in 100 subscriptions, or more or less, during our Twentieth Anniversary enlargement time. God did not mean for me to carry all this load. He wants others to help me, and He wants me to rely upon God and upon friends.

I do rely upon your prayers. I need your help.

Pray for THE SWORD OF THE LORD.

And Now Away to Another Tour

After two and a half days at home I am now ready at 11:07 a.m. Saturday November 28, to drive to the Chicago Airport. Mrs. Rice and others are waiting to take me. I must put this dictating machine in the car and rush away. I fly to Jackson, Mississippi, where I speak tonight at Youth for

Christ. Then on to New Orleans, Mobile, Panama City, Lakeland, and Miami, for the next two weeks. Thank God for open doors and many calls. I am glad to see my friends in many cities, and those who are burdened about soul winning.

JANUARY
1

You Can Help Make This A Red-Letter Day

See page 3 for full details of Sword Expansion Plans.

10 IMPORTANT QUESTIONS

What You Want to Know About the Sword Building Fund

By Rev. Walter E. Handford, General Manager
Sword of the Lord Foundation

Some of the following questions may be in your mind regarding the expansion program of the Sword of the Lord Foundation. There is an urgent need for \$17,000 by January 1, 1954. These questions and answers may help you to find what the Lord would want you to do to help.

1. Why buy a piece of property at this time?

Business property in Wheaton is very scarce. Recently a very fine organization began plans to move to Wheaton. They were forced to buy at the far edge of town and even then had to go through a long struggle to have the property re-zoned for their use. When the opportunity came for us to buy a suitable piece of property located in the business district of town we felt it was the Lord's choice for us.

2. Is this property suitable for the future?

We have just purchased the Presbyterian Church property in downtown Wheaton, which includes a large frame church building, a pastor's home, and another large two-story building, on a lot about 165 feet by 165 feet. We will dismantle the church building and build an adequate office building to house most of the work and activities of the Sword of the Lord Foundation.

3. Is \$66,000 a fair price for the property?

The location of the property makes it very valuable from a business viewpoint. It is on one of the main business streets just 1½ blocks from the very center of the business district. The best advisor we could get assured us that the price was very reasonable for the property and buildings. The Board of Directors, after a long period of prayer and careful investigation, felt that this location was ideal for our future ministry.

4. What will be done with your two other buildings in Wheaton?

Our no. 1 building located at 214 West Wesley will still be kept for the storage and shipping of our books, together with the printing and mailing of our promotional literature.

Our no. 2 Building at 210 West Front Street was purchased a little over a year ago. It was meant to be only temporary relief for our over-crowded situation. This building will likely be sold to help pay for our new building when it is built.

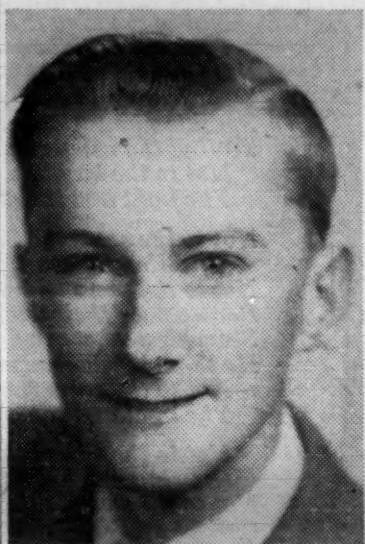
The new building will house all of our office facilities. It will be sorely needed very soon.

5. Was it wise to sign a contract to pay \$66,000 when you had only \$5,000 on hand?

We were sure of the need for the property and confident of the will of God. When the Lord opened the door so definitely after closing so many other doors it would have been unwise not to go ahead even if we hadn't had the \$5,000. We have seen the Lord work many times in the past to supply thousands of dollars for free literature and gift subscriptions for needy folks. To doubt the Lord's ability to give us the money to buy this property would be wicked unbelief. Philippians 4:19 reminds us, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

6. Why can't the Sword of the Lord Foundation pay for this property out of its regular income?

As a non-profit Foundation dedicated to getting out the Gospel around the world, we have deliberately priced THE SWORD OF THE LORD and our books as low as possible. We believe that to reach the millions who need this revival literature we ought to keep the prices within the reach of as many as possible. While other magazines are priced at \$3.00 or more a year for less material than is in THE SWORD OF THE LORD we have only recently raised our price from \$2.00 to \$2.50 per year. This leaves no margin of profit for new buildings but the Lord has promised to supply for the future.



Rev. Walter E. Handford

7. Couldn't Dr. Rice pay for this new property?

From time to time some have foolishly suggested that Dr. Rice is getting rich off THE SWORD OF THE LORD. The fact of the matter is that as Treasurer of the Sword of the Lord Foundation I know that Dr. Rice takes not one penny for himself for his work here as editor and president. He will not even accept the royalty payments to which he would justly be entitled for the books which he has written. Dr. Rice lives very modestly and gives sacrificially of his time and limited resources to this work.

8. Are the workers there at the Sword of the Lord making a real sacrifice?

The workers here at our headquarters have come from all over the country to help get out the Gospel. Many have left high-paying jobs to work at very modest salaries in this important work. Everyone here is making some real sacrifice.

Only last week at a staff party an offering was taken for the Building Fund and many gave generously. The workers here have pledged to pay for 6,070 subscriptions in our current subscription effort which closes in September, 1954. These workers deserve your earnest support.

9. How much money is needed?

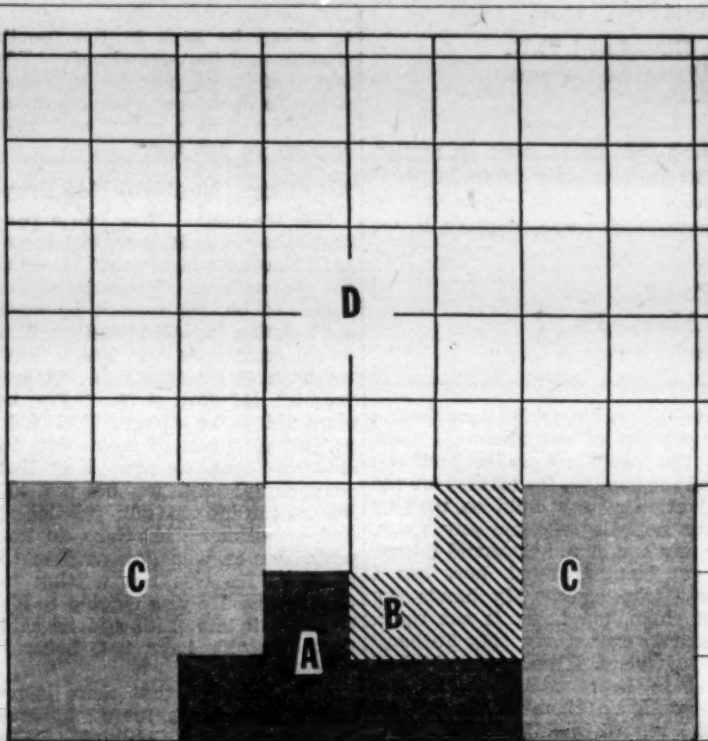
We paid \$5,000 down on November 7. An additional \$17,000 is due January 1, 1954. A final payment of \$44,000 will be paid on August 1, 1954.

We now have in the bank (December 8) \$3,176.58. By the time this paper reaches you more will have come in, but there is a desperate need for many thousands of dollars to make up the \$17,000 which we must pay on January 1. We have no hidden resources to dip into for making this payment. We have no denominational funds available. The Lord must provide.

10. What can I do to help?

We have only the Lord and friends like you to depend on for this \$17,000. We urgently need a sacrificial gift from you to help make this payment. We are trusting the Lord implicitly to take care of this payment. By faith we stepped out and signed this contract believing that God would provide the money.

Here is an opportunity for you to work as a partner with the Lord in this special need. I know you have your local church work and other missionary needs to care for. We don't ask that you slight them. But won't you see what the Lord would have you do to help in this need also? I don't know of any Christian work where your dollars will win as many souls or change as many lives as in this world-wide ministry. Up through October 23, we had heard from 531



Payment Chart on New Sword Property

To make it easy to picture we have divided a piece of ground into squares. Each square above represents 400 square feet of new Sword property, Hale and Seminary Streets, Wheaton. Each 400 square feet costs us \$1,000.

Section marked "A" represents \$5,000 already paid.

Section marked "B" is 1200 square feet for which we already have money in hand.

The two sections marked "C" represent fourteen additional \$1,000 units which must be paid for January 1. (That January 1st payment is \$17,000.)

Section "D" represents balance of property, 44 units, for which we are to pay \$44,000 on August 1, 1954, when we take possession.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS
By the Editor

EVANGELIST CLIFF ROBINSON, 1707 Kirby Avenue, Chattanooga, Tennessee, has just conducted two revival campaigns and sends the following report. From October 18 through November 1, our brother was with Rev. Allen Vine and the First Baptist Church of Princeton, Indiana. During this revival meeting there were eight conversions and some twenty-five rededications.

From November 2 through 15, Evangelist Robinson was with the First Baptist Church of Plainfield, Indiana, where Rev. Phay H.

folks who wrote to tell us they had trusted Christ through THE SWORD OF THE LORD or our books. This does not even include the many saved in foreign countries or through our staff of evangelists. Surely this kind of work merits your earnest prayers and generous offerings.

We have prepared a lovely certificate which we will send for any gift of \$2.50 or more on the Building Fund. Each square foot of this new property costs \$2.50. Will you ask the Lord how much He wants you to help with, fill out the coupon below and send your gift for this urgent need? I am praying that you will.

BUILDING FUND CHRISTMAS GIFT COUPON

Sword of the Lord Foundation
Wheaton, Illinois

Dear Dr. Rice:

I want to help buy the new property for the Sword of the Lord Foundation.

Enclosed is \$_____ to buy _____ square feet at \$2.50 per square foot. Please send the attractive wall certificate.

In Jesus' name,

Name _____

Address _____

City _____ Z _____ State _____

Plummer is the pastor. There were also eight conversions in this meeting, and approximately fifty rededicated themselves to the Lord.

EVANGELIST EDDIE WAGNER, 7 Quillen Road, North Little Rock, Arkansas, had a good revival meeting at the First Baptist Church, Monongahela, Pennsylvania, Pastor L. Glenn Hazel reports. As a result of the services thirty people accepted Christ, there were fifty rededications, thirty-one young people surrendered themselves to do the Lord's will in their lives, twelve pledged to tithe, and two backsliders were restored.

EVANGELIST FREDDIE GAGE, Decatur, Texas, has recently held two successful evangelistic campaigns. The first was with the Allendale Baptist Church of Houston, Texas, where Rev.

Victor Connelley is pastor. This was a week-end youth revival, and the pastor reports that since the meeting closed their prayer meeting attendance has been made up of teen-agers by more than half, whereas there were no teen-age attenders of prayer meeting before the revival.

The second of these meetings was with the First Baptist Church, Hurst, Texas. Pastor Donald Houser reports: "During this revival we had forty professions of faith, fifty-five rededications, forty-four family altars established, and fifteen received by letter. On the closing Sunday of our revival meeting our Sunday School record was broken."

"I heartily recommend this young man and his singing companion, Jimmy Snellen of Dallas, Texas, to any pastor or any church that loves lost souls and wants to see them brought closer to our Lord and Saviour."

The pastor adds: "I followed this young man in THE SWORD OF THE LORD, a wonderful publication. Hurst is a suburb of Ft. Worth."

SWORD EVANGELIST J. OSCAR WELLS, Box 417, Bethany, Oklahoma, recently conducted a ten-day revival campaign with the Baptist Chapel of Bayfield, Wisconsin. The pastor, Rev. A. J. Hulbert, State Missionary, writes that Dr. Wells came in answer to prayer and much waiting upon God to provide an evangelist for this new field. The Lord saw fit to bless in a wonderful way with several conversions and a number of restorations.

Evangelist Wells next went to the Calvary Baptist Church, Roseville, Michigan, and Pastor E. F. Partridge writes during the course of that meeting that decisions began with the first meeting, and that scores have come forward during the series.

EVANGELIST O. W. STUCKY, 17345 Northrop Avenue, Detroit, Michigan, just closed out a meeting with the First Baptist Church, Mt. Sterling, Illinois. Pastor Norman Ferguson writes, "He certainly did help our church. We had thirty-five conversions and thirty-one to unite with the church..."

EVANGELIST JOE ARNETT, 1619 Maine Street, De Moines, Iowa, recently concluded two campaigns in Iowa in which the blessings of the Lord were evident.

The first, October 11 through November 1, was in the Indianola Heights Evangelical Free Church in Des Moines, of which Rev. Keith Turnipseed is pastor.

The second, November 9 through 22, was in the Baptist Tabernacle, Columbia, with the Rev. Walter Wulff.

Souls were saved and saints were revived in both meetings.

SWORD OF THE LORD EVANGELIST LLOYD BARDOWELL
(Continued on page 6)

REDD HARPER "Mr. Texas"

Songs From The Billy Graham Film
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Getting Things From God

Three more chapters from a great book on prayer.

By the late Charles A. Blanchard, D.D.
Second President of Wheaton College

(We have been burdened to reprint that great book on prayer, *Getting Things From God*, first published by Moody Bible Institute some thirty-nine years ago. But thousands have not yet seen that beautifully, newly-printed book who need these three chapters, so we publish them here for your blessing.)

I. Can A Sinner Pray?

II. Do Christians Always Pray?

III. The Sin of Prayerlessness

I. CAN A SINNER PRAY?

When ye pray, say, "Our Father." Of course, the person who honestly and sincerely says, "Our Father," is not an unrepentant, unpardoned sinner. The one who can truly say, "My Father," has passed out from death into life. There is one petition which an unsaved soul can really offer to God; that petition is for salvation. When it is honestly offered, the soul passes out from death into life.

A child can ask his father for anything in the wide world, provided he maintains his child heart. A rebel can sincerely ask for only one thing—he can ask for pardon. When he has been pardoned, he has of course ceased to be a rebel and has become a good citizen in the kingdom of God. Then he has the right of the citizens in that kingdom and he can pray for the things which he desires, provided he maintains the attitude of a good citizen.

If he should drop into a non-submissive state, he reassumes the character of a rebel. If he drops into the attitude of an unbelieving soul, while in that state, he cannot say, "My Father"; that is, he cannot say it in his heart. Of course he can say it with his mouth. If he does, he simply insults God, but having become a child of God, in answer to the prayer for pardon, he then has the right of access and he can pray. I believe the question of this chapter also to be of life-and-death importance.

Suppose that I am a sinner and I am not sorry for my sin. I am sorry because I am sick, or I am sorry because I need money, or I am sorry because my child disgraces me, or I am sorry because I have not a paying position, or because I am likely to lose a paying position, and without repent-

ance for my sin, without confession or promise of amendment, I come to the place of prayer and ask God for healing, for money, for the salvation of my child so that he may not disgrace me any more, or any one of ten thousand things, I yet being a rebel, how can I come into court? My hands are not clean, my heart is not right. I simply cannot say, "My Father," in my heart. I am not a child of God in heart attitude, and my prayer is an abomination to God. "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). I have not the child heart. If I say, "My Father," I do not think, "My Father." I do not feel, "My Father." I do not even will that God should be my Father. I want some help.

What, Then, Shall a Sinner Do?

He should cease to be a sinner. He should pass into the child attitude. When he occupies this position, he can pray. To undertake prayer while in the state of an alien, a rebel and an apostate, is to seek to mingle oil and water. They do not go together. They ought not to. If God should listen to sinners—I mean unrepentant sinners, rebellious sinners, sinners who say, "My Father," with their mouths while they say, "Myself," "My family," "My business," with their minds, He would be offering a premium on hypocrisy. This He certainly does not do, will not do, ought not to do; but when the sinner feels his sin, is sorry for his sin, is ready to cease from his sin, then God is ready to hear, ready to forgive, ready to receive into the kingdom of His Son, ready to reinstate in the kingdom of Christ.

Sinners cannot pray for anything but pardon, honestly and sincerely. When they are pardoned, they can pray for what they will, provided they maintain the child attitude and ask according to the directions which God has given for children. Of course, they cannot, when they are children, ask as if they were rebels or aliens. They must ask like children. If they are really children, so far as God gives them light, they will so ask; and if they so ask, then they will receive the things which they desire of God.

II. DO CHRISTIANS ALWAYS PRAY?

Jesus spoke a parable to His disciples to this end, "that men ought always to pray, and not to faint" (Luke 18:1). I heard Dr. Maclaren in his lecture room at Manchester, England, give an address from the text: "I had fainted unless I had believed to see the goodness of the Lord in the land of the living" (Psa. 27:13). It was an evening hour. The chapel was filled with people. A single gas jet was burning over his head. This furnished light enough to show him to the people and to enable him to read as he went on with his lecture.

When he came to the end of his address, he said: "Brethren, you have fainted. You know that you have fainted and you will faint unless you believe to see the goodness of the Lord in the land of the living."

There are many times in the lives of Christians when they do not pray. James 1:2 is clear on this point. The letter is addressed to the people of God. He says: "To the twelve tribes which are scattered abroad." He goes forward to call them brothers. He says: "My brethren, count it all joy when ye fall into divers temptations." Now, it is these people

to whom he says in the fourth chapter and the second verse: "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not."

All "Christians" Do Not Pray

One may say: "How can a person be a Christian without prayer?" The answer is easy. He cannot be such a Christian as he ought to be. He cannot be such a Christian as God desires him to be, commands him to be. "But we have this treasure in earthen vessels" (II Cor. 4:7). "For in many things we offend all" (Jas. 3:2). If we all lived according to our privileges, we should all live prayerfully; but we do not all live according to our privileges, and sometimes Christians do not pray. James was not writing to heathen. He was not writing to unbelievers. He was writing to his brothers in the faith and he said to them: "Ye have not, because ye ask not."

I am satisfied that there is no one thing which more hinders Christians from obtaining the things which they ought to desire, the things which in a way they do desire, than this difficulty that they do not ask. Why do not Christians ask for the things they need, really ask in God's way, according to God's mind, that they may receive the things which they need? There are many reasons.

Often Times They Do Not Think

It is the natural impulse of the human heart to struggle for the good thing which it desires. This is a part of the human constitution as received from God. Within limits, it is a correct impulse. God offers no premiums on laziness, but human effort disassociated from the divine is a poor thing and right here is the difficulty with us when we do not think to pray. A sincere Christian never sets up a Declaration of Independence of God. He knows that unless he has help from above, all his efforts will be in vain, but it is one thing to know a fact and a very different thing to have it in mind and practically apply it in our lives.

I have myself observed in my own soul life that oftentimes I see clearly needs, real needs, which I am sure it is according to the will of God to supply. Without thought of prayer, I have undertaken to supply those needs. I have not undertaken to supply them in any illegitimate way. I have simply attempted to accomplish what needed to be done. After effort, for longer or shorter time, I have awakened to the fact that I have not prayed; that is, that I have not committed that particular thing definitely to God. Sometimes it has been the need of money, sometimes the need of victory over temptation, sometimes the salvation of other persons, sometimes the growth of grace of Christian friends and I have found that I have not received because I have not asked.

Faith Like a Grain of Mustard Seed

Another reason why Christians do not pray as they ought is because they do not believe. That is, they do not believe that God will give them the things which they desire. They believe that God is good. They believe that He does very many good things, that He watches over people and cares for them, but they do not have faith for the particular thing which they desire. Perhaps they have not thought about it in relation to God. They have not raised the question whether or not it is according to His will, have taken this for granted, or have not thought about it at all. Perhaps they have really in their minds doubted whether the thing which they desire is according to the mind of God; so in one way or another, faith is hindered. There is no loving trust for the thing which they desire.

If you were to stop them when they were feeling their need and say to them: "Do you believe that

(Continued on page 9)



The Star of Bethlehem

Not to the king the Star,
Flaming in light afar;
Not to the king on his throne apart,
With fear and hate in his evil heart,
Speaking smoothly with lying ruse
To find the new-born King of the Jews;
Not to the king the flame,
The light and the glory came.

Not to the seers the Star,
Shedding its beam afar;
Not to the seers with their downbent looks,
Poring over their ancient books
Searching where and pondering when,
He should be born who is Saviour of men;
Not to the seers the flame,
The light and the glory came.

Not to the sword the Star,
Glowing and bright afar;
Not to the sword that sought where He lay,
Callous and cruel and eager to slay;
Never were bearers of swords so led
Where helpless and innocent blood was shed;
Not to the sword the flame,
The light and the glory came.

But to the wise the Star,
Lighting their path afar;
Unto the wise who truly sought,
With reverent worship and loving thought.
These to the Child the Star could bring,
To lay their gifts at the feet of the King;
Unto the wise the flame,
The light and the glory came.

—Annie Johnson Flint

For Young People . . .

Miracles of Science

By the late Arthur I. Brown, M.D.

Enthralling and Curious Facts of Nature Showing the Miraculous Scientific Evidences of God's Hand in Creation. 39 Wonderful Chapters.

CHAPTER VII

God's Plan For Water Distribution

Alfred Russell Wallace, one of the greatest scientists of the nineteenth century, and an eminent authority, wrote a book, *Man's Place in the Universe*, in which he pointed out a number of remarkable evidences of planning, in order that life might be possible on this planet.

There are five conditions essential to life. One of these is water in abundance and generally distributed. Obviously there must be a calculated amount, neither too much nor too little. In other words, it must be measured by the One who is in charge of this detail. Also, in order to hold this vast amount of water, there must be adequate basins or excavations in the earth itself.

In the third place, if millions of tons of water are falling out of the sky every second, this water must have been lifted previously into the upper atmosphere.

Another requirement is that the moisture must be distributed more or less evenly across the world, if a wide area is to be changed from arid desert to inhabitable land.

I suggest that here are several problems of supreme importance, presenting great difficulties in solution. The machinery, which makes these various operations possible, works smoothly, constantly and effectively. Does the Bible have anything to say about this? Now, I do not claim that the Bible is a scientific textbook, but rather, that whenever it touches a scientific question, it speaks with infallible authority.

What does the Bible say about the amount of water? In Isaiah 40:12, we read:

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"

This verse, with its four amazing suggestions, has long been judged nothing more than picturesque language, without factual reality. When we give the matter a little thought, we see that God is directing skeptical human intelligence to notice a few of the adjustments without which would be no life on this globe. He is asking as to the source of the power behind these adjustments. This entire chapter deals with the obvious evidences of His personality and wisdom, contrasted with the impotence of the idols held in such reverence by ignorant and thoughtless people.

Think of the first statement of this verse. "Who hath measured

(Continued on page 6)

Reaching Out To Jews

Dr. Rice Commends Work of International Board of Jewish Missions

Reaching unsaved Jews with the gospel through missionaries, radio and gospel literature, and sending life-saving relief to destitute Hebrew Christians, The International Board of Jewish Missions is a world-wide testimony for Christ to Jews. It is directed by Dr. Jacob Gartenhaus, who has had 35 years of missionary experience.

Of this outstanding ministry, Dr. John R. Rice says: "I have known Dr. Gartenhaus for more than a quarter of a century. A truly converted, honest, spiritual, experienced missionary leader, Dr. Gartenhaus is genuinely worthy of trust. A noble group of good men, strong Christian leaders, are on his board. I have just received a detailed financial report of the International Board of Jewish Missions, Inc. The salaries and expenses are exceedingly moderate, the books are in careful order, as attested by the accountant's report. I gladly commend this work."

Give this work your whole-hearted Christian support. Help us reach more Jewish souls for Christ.

THE EVERLASTING NATION, a quarterly magazine edited by Dr. Gartenhaus, will keep you abreast of the activities of the International Board. You may have a free copy by writing to:

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"... the word of the Lord. . . Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By Dr. D. A. (Scotchie) McCall
Minister of Revival Promotion,
Sword of the Lord Foundation

I. Mary—Mother of Jesus

"... Blessed art thou among women. . ." (Luke 1:42). Thus, spake Elizabeth by the Holy Spirit to Mary.

God sent heavenly witnesses and earthly worshippers to attest to the deity of His Son, the Lord Jesus Christ, our Saviour. See Matthew, chapters 1 and 2; Luke chapters 1 and 2. Witnesses and worshippers have increased in numbers through the centuries.

What a mother, Mary! How God honored womanhood! The hearts of men were startled by a baby's cry! Men would have chosen a more spectacular method of bringing God in Christ to this earth! God was and is His Father!

I know many fine Christian mothers.

I have known rather intimately three great Christian mothers. First, my own mother: She reared nine children—all Christians, and most of them very active for Him. Doxology! Second, my wife's mother: She gave me my greatest Christian helper in the ministry. Third, my wife: She has unselfishly shared life's victories and defeats, successes and failures.

Mary, the mother of Jesus, is not the central figure—Jesus is that. Mary is provided for by her Son on the cross. Note John 19:27. While dying for a world, He does not forget His mother. Mary passes from Scriptural narratives after the first chapters of the Acts. Jesus is ever with us. See Matthew 28:18-20; John 14.

May you feel His presence and power, knowing His salvation and blessing this, His birthday season!

Keep Christ in Christ-mas! Keep Christ in YOU!

II. A Gift For Him

Suppose you went to a birthday party for little Henry. Boys and girls attended. All were in a happy mood. A birthday tree was well lighted, decorated and freighted with gifts. They come to the point when the gifts are distributed. This is a strange affair. Joe gets a gift. John gets gifts. Susie is delighted as she gets a gift. Rose is handed a gift.

But—it is a birthday observance for Henry. Every person present gets a gift except Henry.

As a matter of fact I have never seen a birthday affair like that—except at Christmas time. This is traditionally Christ's birthday season. Yet—usually a gift for everyone is taken from the tree but there is NEVER (with some people) a gift for Him, whose birthday it is.

Say, let us do better this December 25, 1953. Let us make it unanimous, too. Let every one of us have a gift for the Lord Jesus.

Some people give gifts to Him on His first birthday—read Matthew 2:11. Let us do it NOW! See Matthew 10:40-42; II Corinthians, chapters 8 and 9.

Why not actually place the red Christmas building-fund stocking on His birthday tree—the stocking filled with coins, currency, and checks! You will get a thrill and a blessing out of that.

A family sometimes puts presents for the servant on His tree—but none for Jesus.

I have seen families put a present for the dog on His tree—but none for Jesus.

Let us get things right—remember Him!

III. A Pastor Appreciates "The Sword of the Lord"

Pastor Jack Bennett of Danville, Illinois, one of the finest pastors we have met, writes his fine appraisal of THE SWORD OF THE

LORD in his recent bulletin in the following words: "Have you signed up for THE SWORD OF THE LORD? If you have not, be sure to subscribe before Dr. McCall leaves. Your pastor has been taking this fine paper for a long time and enjoys it greatly. It is one of the finest religious papers I know anything about."

We appreciate such fine words from pastors and laymen. Everywhere we go, and I do mean EVERYWHERE, men and women as laymen and pastors tell us of the great blessing THE SWORD OF THE LORD has been to them. So far as I recall, I have yet to be in a place in any state of the United States or in Canada but that somebody expressed their appreciation for the Gospel messages in THE SWORD OF THE LORD and for the work of Dr. John R. Rice. That is the way it ought to be among Christians. Doxology!

IV. Choose Own Measure

Paul is writing, in Second Corinthians, chapters 8 and 9, one of the greatest appeals for financial support of certain spiritual and human needs that you will find anywhere. First, he recites the record of those who gave finances but first gave themselves unto the Lord. They did it even though in poverty themselves. Instead of having the money "wheeled" out of them, they insisted that Paul take it. He recites the example of Jesus. They had started it—now finish it. Jesus taught this in Luke 14:25-35. Prove your love!

He reminds them that God lets them (and us) choose their own measure. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:6,7). It is a wonderful truth enunciated by Jesus in Luke 6:38, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Miserly hearts, stingy giving, penurious thinking, selfish spirit—small measure.

Warm hearts, hilarious giving, generous thinking, noble spirit—LARGE measure!

Jesus said to choose your measure!

V. The King's Business

At the SWORD office we have been busy in some momentous matters.

First, we have been busy in revivals, promoting revival and planning other revivals. Soul winning must stay where Jesus puts it—first, see Matthew 4:19—His first marching order; Acts 1:8—His last marching order.

Second, God has led in fast-breaking building plans. We must follow. He expects us to pray! He also expects us to pay! We had here two all-night prayer meetings about all the objects of revival and related matters upon our hearts. We went out from these meetings to do something about it all as God led. The permanent building site came!

Now, we are sending out to those who will use them hundreds of pretty, nicely trimmed red Christmas building fund stockings to help you gather coins and currency for Him. Be sure and send the monies in to arrive by January 1,



By Grace Rice MacMullen

I couldn't write about anything, at this time of the year, without considering Christmas. And it's impossible to think of Christmas, ever, without considering Christmas music. Right down in the heart of Christmas, there's music—and always has been, I feel sure, since the very first Christmas. I can't help but think soft-eyed, lovely Mary must have hummed a lullaby to her wonderful Babe, a tune blooming straight from the adoration and wonder and praise in her heart. Before that, even, when she first knew about the Saviour to come through her, she burst forth into what we now call the "Magnificat" (and sometimes sing)—a rapturous expression of a singing heart: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation."

Then there were the angels. Whether they sang or simply spoke, we do not know; the Bible says they came, "praising God and saying, Glory to God..." (Um-hmmm, you probably were as surprised as I to find there's no mention of angels' wings in the Bible, either!) Whether they actually sang or not, surely it was music for who could bring those wonderful tidings without a lilt of joy, a melody of gratitude, a paeon of praise!

1954, as we have a \$17,000 payment due that day on the new property. Have you gotten your stocking, or one each for family members—or Bible class or other groups? Write for them now!

Again, we are busy getting ready your vari-colored building envelopes. These will be a regular channel of giving to the building fund throughout 1954. This undergirds the entire building fund. These envelopes helped along this year. You will want to, thus help throughout 1954.

The stockings as a "special" will greatly help in the "special" payment due January 1.

Others will send special checks, money orders, and bring cash. All of this is appreciated!

Dr. Rice has proceeded, cautiously, wisely, spiritually along in this matter—the Lord manifestly leading.

God leads—we follow. Go along with Him!

Christmas Over There

Perhaps He tells them over there
About His Birthday long ago,
And pictures for the children fair
The happy times He used to know.

Perhaps He Takes them on His knee,
Our babies He has called away,
And tells them of the days when He
With earthly children used to play.



I fancy at this Christmas time
He tells them tales to us untold,
Repeats some little nursery rhyme
He spoke when He was six years old.

There were not many then to keep
His birthday as we do today;
The shepherds, watching o'er their sheep,
Had no such happy time of play.

They little knew or dreamed, back then,
Who saw the little boy at play,
Carols of peace, good will to men,
The world would sing for Him today.

Tonight, perhaps, He calls them all,
The little children round His knee,
And tells those eager angels small
Of Christmas days that used to be.

And it may be the one we miss
So sadly at this Christmas time,
Climbs on His Knee His face to kiss
And nestles in His arms sublime.

—Edgar A. Guest.

Surely Christmas means music! It means "Away in a Manger," for the little tots, and "Little Baby, Little Jesus, I Love You." It means chimes and "Joy to the World." It means a deep, surging hymn of peace in the heart—peace with God because He sent His only Son so long ago—and a carol to ring out because we must tell the world that the Bethlehem Babe went on to Calvary, to save from sin.

Would you like to make a resolution for Christmas? You may find more blessings in the holiday time than ever before, through the avenue of music.

First of all, make it a music Christmas. Sing the Christmas hymns and songs. Memorize the words to some of them. "Joy to the World" is excellent for this purpose. Written by Isaac Watts, it emphasizes the glory of God in nature, and points to a coming, reigning King in the last verse. "O Little Town of Bethlehem" is good, too, and the last two verses not just at Christmas time but for every day in the year.

How silently, how silently the wondrous gift is given,
So God imparts to human hearts the blessings of His Heaven.

No ear may hear His coming, but in this world of sin,

Where meek souls will receive Him still, the dear Christ enters in.

O Holy Child of Bethlehem, descend to us, we pray,
Cast out our sin and enter in; be born in us today.
We hear the Christmas angels the great glad tidings tell,
O come to us, abide with us, our Lord Emmanuel.

There is a Christmas song which is somewhat less familiar perhaps, but with words of exquisite beauty and poetry: "There's a" (Continued on page 6)

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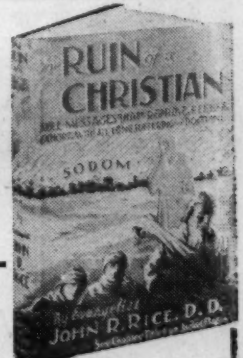
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Noteworthy NEWS Notes

Rev. G. P. Raud, President of American Seminary of the Bible Dies

We were sad to hear recently that Rev. G. P. Raud had died in Europe. He was the president of the National Bible Christian Union, head of the American Seminary of the Bible, and editor of the *Prophetic Word* with headquarters in Brooklyn, New York.

The National Bible Christian Union announces that Rev. Thomas MacDonald, the general secretary, has been elevated to the presidency to succeed Mr. Raud, and they ask our prayers for the work in North America, Great Britain, and Europe.

Torrey M. Johnson, in connection with his full-time evangelistic ministry, has been conducting successful meetings in widely-separated parts of the Continent. Most recent of these was the city-wide campaign in Walla Walla, Wash., during which he purchased a tent and other equipment to accommodate 2,500 people. In the summer and early fall Dr. Johnson held meetings in Anchorage, Alaska; San Diego, Calif., and Winona Lake, Ind.

Jack Wyrzten, world-famed director of the Word of Life Fellowship and radio's Word of Life Hour, flew to Korea recently to join other Pocket Testament League evangelists in a campaign of mass evangelism and Gospel distribution in that war-ravaged land. Mr. Wyrzten is preaching and distributing Gospels of John to Korean teenagers and young adults in schools and orphanages and is also reaching soldiers and civilians in army camps, hospitals and refugee camps.

Howard Jones of Chicago, who has had a long and varied ministry as a musician, has joined the staff of Youth for Christ International

as an evangelist. Mr. Jones played in a Salvation Army band and did solo work on his trumpet when only twelve years of age. He has done musical work for scores of American evangelists, in addition to heavy radio work which included a period as staff musician and English program director of HCJB in Quito, Ecuador. He and his brother Clarence, director of HCJB, have recorded one Sing-Spiration album, "Mountain Top Music," on their trumpet and trombone.

Evangelists . . .

(Continued from page 3)

has just conducted a wonderful revival campaign with the Lawn-dale Baptist Church of Loris, South Carolina. The Rev. Harry Nobles is pastor of this growing work. During the Bardowell campaign, there were 53 conversions and 10 rededications. The church was revived and blessed.

EVANGELIST COVELL KEENUM, Box 1613, Decatur, Alabama, writes: "The Lord gave a good meeting with Rev. Bob Blake, pastor of the River Avenue Baptist Church, Indianapolis. Sunday morning we had a good meeting, many tears, one saved, eight or ten backsliders and rededications. Sunday night we had eight or ten saved... God was there in might power."

Grace Notes

(Continued from page 5)

Song in the Air." By all means try to find it and use it this Christmas, when you feel a need for something to go with the old Christmas standbys.

Surely "hate is strong, and mocks the song of peace on earth, good will to men," as Longfellow wrote in "I Heard the Bells on Christmas Day." The first three verses certainly fit our time, for "there is no peace on earth" now, as he says. But as Christians we look forward to the time when Christ will reign on earth and bring peace. I am not sure that Longfellow understood that, but we certainly will have it in mind as we sing the last verse,

*Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime, a chant sublime,
Of peace on earth, good-will to men.*

Second, resolve this year to really notice the words of the old Christmas songs as you sing them. There's a fresh blessing for each of us, wrapped up in the same songs we've sung every year. Let's not miss it because of the familiarity of the package!

Third, this is the Christmas to

try something new in music. Branch out a little into the unknown; try something new you haven't tried before. Maybe the "Messiah" seems difficult... try looking up the Scripture passages ahead of time, and following them along with the music. Listen to a recording until the music is familiar and you can say the words with it. Look up the least familiar hymn in the "Christmas" section of the book, and try it over. Decide to listen, really listen, to some Christmas music you've been avoiding as too "different" or "highfalutin." Really take part in the Christmas services at your church; go caroling with the gang; enjoy the choir program. Say, "Let's sing carols!" at home and you'll soon have two or three gathered around the piano. Sing with the Christmas records, if you haven't a piano!

And let the real song be in your heart—a song of praise to God for His unspeakable gift—a song of joy in a salvation which provides every daily need—a song of dedication. Have a joyful, blessed Christmas!



In Bethlehem

'Twas night in little Bethlehem,
All calm and clear and mild,
And tenderly, with voice and touch,
A mother soothed her child;
"Sleep, little one, the day is done,
Why do you wake so long?"
"Oh, mother dear, I seem to hear
A wondrous angel song."
"Not so, my son, my precious one,
'Twas but the wind you heard,
Or drowsy call of dreaming bird,
Or osiers by the streamlet stirred
Beneath the hillside trees:
Some bleating lamb that's gone astray,
Or traveller singing on his way
His weariness to ease.
Rest, little son, till night is done,
And gloomy darkness flees."
Yet while she spoke the shepherds ran
In haste the road along,
To find the Mother and the Babe,
For they had heard the song.

"Rest, little son, the night's begun,
Why do you toss and sigh?"
"A brighter star than others are,
O'er yon low roof hangs nigh."
"Not so, my son, my darling one,
I see no gleaming star
That shines more bright than others are;
'Tis but a lamp that burns afar,
Or glow-worm's wandering spark;
Some shepherd's watch-fire in the night,
Or traveller's torch that blazes bright
To cheer him through the dark
Sleep, little son, till night is done,
And upward springs the lark."
Yet, while she spoke, three kings had come,
Three kings who rode from far,
To lay their gifts at Jesus' feet,
For they had seen the star.

And so today, beside our way,
The heavenly portents throng,
Yet some there be who never see
The Star, nor hear the Song.

—Annie Johnson Flint

Miracles of Science

(Continued from page 4)

the waters in the hollow of his hand?" There can be no doubt that the Creator must have carefully planned the exact amount of water which covers such a great area of the earth. The words, "In the hollow of his hand," may be taken figuratively, if preferred, but it must have been necessary to calculate a definite quantity since a haphazard arrangement would have resulted in death. The method of measurement is not important. The fact is,

Next, how shall this water be held or retained in certain locations? If the earth were a round, even ball, the water would run at random over its surface, thus making ordered life impossible. The only solution would seem to be excavations in the surface of the earth, deep enough and wide enough to hold the vast tonnage of liquid.

Hear this interesting statement in Psalm 33:7, "He layeth up the depth in storehouses." What a beautiful explanation! For that is just what the ocean depths are—storehouses. If they were too shallow, the plan would be defeated. If too deep, there would be difficulty because ships could not travel on the surface which would be far below the shore-lines. But this great Architect makes no mistakes. Men build storehouses for grain, which have a definitely measured capacity. Is it strange, then, that God should exercise forethought in this? The wonder is to have this explanation hidden away back in this Psalm, "He layeth up the depth in storehouses"—a perfect figure of the Creator piling deep upon deep, laying it up in His basins of calculated capacity.

The third engineering problem concerns the job of lifting a fluid which is 800 times heavier than air, high into the atmosphere, holding it there and then causing it to fall in gentle showers on thirsty ground. How is the force of gravity to be defied and conquered, not once, but constantly, in order

to raise 16,000,000 tons without apparent effort or disorder, each second? To man this would be impossible, but "with God all things are possible."

Psalm 135:7 has three short clauses, crammed full of surprising scientific ideas—truths which were certainly not known or imagined when this Record was written. Let us read verses 5, 6, and 7:

"For I know that the Lord is great and that our Lord is above all gods. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places; He causeth the vapors to ascend from the ends of the earth; He maketh lightnings for the rain; He bringeth forth the wind out of his treasures."

Let us glance also at another interesting and significant passage in the first chapter of Ecclesiastes, verses 6 and 7:

"The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again."

These are remarkable observations regarding puzzling phenomena—great quantities of water emptying into inland seas without any outlet, and yet the water level in these seas remaining constant. The question which arises intrigues us—What becomes of the inflowing water? Why is the sea into which it runs not "full" to overflowing?

The author of Ecclesiastes answers his own question by telling us an incredible thing, viz: the rivers which came from the high places into the low, return again to their first location on the heights.

We ask, "How can water,

weighing 800 times more than air, be raised against gravity miles above the earth in huge quantities daily?" The answer is found in the first clause of this Psalm. "He causes the vapor to ascend from the ends of the earth." That is, evaporation with all its amazing wonders is God's solution of this problem. And this answer to our question lies hidden in one of the Psalms, revealing very casually and without excitement the infinite wisdom of God, to whom all things are not only possible but easy.

What is evaporation? It is the strange effect of sunlight striking molecules of water and changing them instantly and noiselessly into molecules of watery vapor, in which form the new molecules occupy 1,600 times the space they did as water. That is, they are now water-vapor balloons, ascending on high in countless numbers each second of time, invisible to human vision and causing no disturbance of any kind. This is Deity in action.

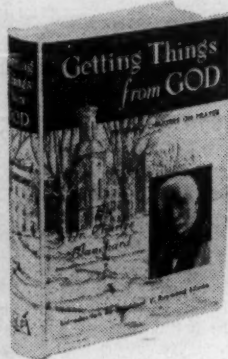
If it was the Dead Sea which Solomon visited, he saw the torrential waters from the Jordan emptying their load daily into the Sea without any resulting overflow. This man, "under the sun," made a discovery thousands of years ago because he had asked that God give him wisdom. Only thus can we explain this altogether unexpected statement about evaporation, suggesting some sort of circular irrigation system of the world. Water reaches the hills and mountains, unites into rivers, tumbles into the sea and then, mysteriously, causes no increase in the waters into which it is emptied. Stranger than all is the observation that the rivers, after their visit to the sea, returned again to their original place in the heights. Another impossible event according to human wisdom! Is there any wonder then when we read: "I know that the Lord is great, and that our Lord is above all gods."

What God are you worshiping today, my friend? Every one worships some one or something. Every one experiences both hunger and thirst. How are you endeavor-

(Continued on page 7)

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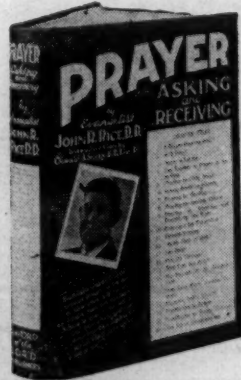
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Miracles of Science

(Continued from page 6)

ing to meet these two needs? Is your food satisfying? Is your liquid nourishment really thirst-quenching?

You will agree with me that the man who knows not God is never satisfied as to hunger or thirst. There is only one food which nourishes and removes the pangs of spiritual hunger, and Jesus said, "I am the Bread of Life." You are hungry. Have you eaten of this Bread? The husks of the world bring no joy nor satisfaction. Why not try something else, that which thousands have tried and found to work?

You are thirsty. Your soul longs after that which will bring relief and you are drinking of what the world has to offer, partaking ceaselessly without relief. Remember what Jesus said, "Every one

that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst."

What do you think about trying something new, which offers instantaneous and complete cure? If you had a bodily infirmity and had tried faithfully some suggested remedy which had absolutely failed, you would not continue the unsuccessful treatment indefinitely, would you? I offer you this infallible cure. The cure is a Person—the Lord Jesus Christ.

One drink from this Fountain of Living Water will transform you from death into life. I challenge you to try it. We, who have accepted Him, know!

(From the book, **MIRACLES OF SCIENCE**, published by **Designed Products**. Used by permission. Copies may be ordered from the **Sword of the Lord Publishers**, Wheaton, Illinois. Price \$2.00.)

A Baby Makes a Difference

(Continued from page 1)

little fellow and the death of the mother, declared, "Gentlemen will please pass in at the front door, round the table, and out at the

back door. Then as wishes to contribute anything toward the orphan will find a hat handy." The contributions were characteristic of the camp: a silver tobacco box; a doubloon; a navy revolver, silver mounted; a gold specimen; a very beautifully embroidered lady's handkerchief (from Oakhurst the gambler); a diamond breastpin; a diamond ring (suggested by the pin, with the remark from the giver that he "saw the pin and went two diamonds better"); a sling-shot; a Bible (contributor not detected); a golden spur; a silver teaspoon (the initials, I regret to say, were not the giver's); a pair of surgeon's shears; a lancet; a Bank of England note for five pounds; and about \$200 in loose gold and silver coin. We remember that of old the Magi brought gifts for the Babe of Bethlehem, somewhat after the fashion that we do to some little one in our neighbor's home. A baby stirs a sense of philanthropy in our souls; and is it not true that wherever the story of the Christ Child has gone and has been believed, that men's hearts have been more generous, more gracious and thoughtful of the needs of others?

A new little life stirs a sense of need of religion even in the most depraved heart. There had to be a christening for the little fellow, and some of the reckless wags sought to present a satire on the church service. Again it was Stumpy who objected to such procedure and who declared, "We're here for a christening, and we'll have it. I proclaim you Thomas Luck, according to the laws of the United States and the State of California, so help me God." It was the first time that the name of the Deity had been otherwise uttered than profanely in the Camp. The form of christening was perhaps even more ludicrous than the satirist had conceived; but strangely enough, nobody saw it and nobody laughed. "Tommy" was christened as seriously as he would have been under a Christian roof, and cried and was comforted in as orthodox fashion. And is it not true, that wherever the Story of Bethlehem has gone, that mankind has caught its religious significance? Perhaps some have adhered more seriously than ever to their paganism and superstition, but others have been stirred to a sense of piety and propriety; and turning from themselves and their sin have found the Son of Man to be their Saviour through faith in His sacrifice.

Circumstances are changed because of a baby. "And so the work of regeneration began in Roaring Camp. Almost imperceptibly a change came over the settlement. The cabin assigned to 'Tommy Luck'—or 'The Luck,' as he was more frequently called—first showed signs of improvement. It was kept scrupulously clean and whitewashed. Then it was boarded,

clothed and papered. The rose-wood cradle, packed eighty miles by mule, had, in Stumpy's way of putting it, 'sorter killed the rest of the furniture.' So the rehabilitation of the cabin became a necessity. The men who were in the habit of lounging in at Stumpy's to see 'how The Luck got on' seemed to appreciate the change, and in self-defence the rival establishment of 'Tuttle's grocery' bestirred itself and imported a carpet and mirrors. The reflections of the latter on the appearance of Roaring Camp tended to produce stricter habits of personal cleanliness. Again Stumpy imposed a kind of quarantine upon those who aspired to the honor and privilege of holding 'The Luck.' It was a cruel mortification to Kentucky—who, in the carelessness of a large nature and the habits of frontier life, had begun to regard all garments as a second cuticle, which like a snake's, only sloughed off through decay—to be debarred this privilege from certain prudential reasons. Yet such was the subtle influence of innovation that he thereafter appeared regularly every afternoon in a clean shirt and face still shining from his ablutions. Nor were moral and social sanitary laws neglected. 'Tommy,' who was supposed to spend his whole existence in a persistent attempt to repose, must not be disturbed by noise. The shouting and yelling which had gained the camp its infelicitous title, were not permitted within hearing distance of Stumpy's. The men conversed in whispers or smoked with Indian gravity. Profanity was tacitly given up in these sacred precincts, and throughout the Camp a popular form of expletive known as 'D—n the luck!' and 'Curse the luck!' was abandoned, as having a new personal bearing."

What a difference in outward circumstances the world around is made by the Babe of Bethlehem: the dark places of the earth which are full of the habitation of wickedness and disease, are cleansed; the inappropriate is ruled out; the language is changed; and we can re-echo the sentiment of Cockney Simmons of Roaring Camp who meditated "This 'ere kind o' think is 'ev'gling."

Not only does a baby change circumstances which may be sordid and unsanitary, but he makes us mindful of the wonders and beauties of God's world. "The men had suddenly awakened to the fact that there were beauty and significance in these trifles, which they had so long trodden carelessly beneath their feet. A flake of glittering mica, a fragment of variegated quartz, a bright pebble from the bed of the creek, became beautiful to eyes thus cleared and strengthened, and were invariably put aside for The Luck. It was wonderful how many treasures the woods and hillsides yielded that 'would do for Tommy.' Surrounded by playthings such as never child out of fairyland had before, it is to be hoped that Tommy was content... Howbeit, whether creeping over the pine bough or lying lazily on his back blinking at the leaves above him, to him the birds sang, the squirrels chattered, and the flowers bloomed. Nature was his nurse and playfellow. For him she would let slip between the leaves golden shafts of sunlight that fell just within his grasp; she would send wandering breezes to visit him with the balm of bay and resinous gum; to him the tall redwoods nodded familiarly and sleepily, the bumblebees buzzed, and the rooks cawed a slumbrous accompaniment." And is it not true that when men come to Christ the heaven above becomes softer blue, earth beneath a sweeter green; and there are delights of sight and sound to which the unsaved are oblivious?

The change in Roaring Camp became known far and wide. The expressman, who was the only link with the surrounding world, told wonderful stories of vines and flowers around the houses; of the miners' practice of washing themselves twice a day, even though "they're mighty rought on strangers, and they worship an Ingin baby." Thus it is ever true wherever goes the story of Bethlehem's Manger and its Little Man-Child. On this Christmas Day, with all the turmoil and trouble in our world and sadness that reaches deeply into our hearts, and the

Lest He Wait Outside

No cradle waited for Him at His birth;
Haste! Clear your heart today!
Still homeless in the wilderness of earth,
Make room for Him to stay.

The life is desolate that does not know
The presence of this Guest;
The mind unsatisfied, although it go
On far and varied quest.

Make shelter ready, lest He wait outside
Who could transform your walls.
Unlatch the cautious door and fling it wide
The instant Heaven calls!

Elinor Lennen

Are Communists Hiding?

(Continued from page 1)

men must be relatively very few. That there are such people in our churches is not in itself too disturbing. What is far more disturbing, devastating and destructive is the clergymen, professors and church members who, while not communists of the Marxist stripe, are fellow-travelers, sympathizers and willing dupes of the "big lie" of communism.

Herbert A. Philbrick is a member of the First Baptist Church of Wakefield, Massachusetts. He is a Sunday School teacher in that church. He is the father of five children. For nine years Mr. Philbrick was a volunteer counterspy for the F.B.I., observing and participating in communist strategy. No man in this country is better prepared to say whether there are communists hiding in our churches than Mr. Philbrick. This is what he says as reported in *Christian Economics*: "Whether your church is a city cathedral or a village meetinghouse, the communists are out to get it. Not that they intend to put your church out of business—just yet. They don't. They want to use it. They want to use you, a good church member, as they have used many others to 'front' for their own objective, which is nothing less than the ultimate and complete destruction of democracy and religious faith. Obvious evidence that the angels of darkness are deceiving the very elect is the increasing number of communist-sponsored petitions going out over the imprimatur of ministers of the gospel, and the outside number of clergy who are signatories."

"Communism in American churches has gone shockingly far. I was a part of the plot. As far as the comrades knew, I was a fellow-plotter. And nowhere have I seen such cynical glee as I saw again and again on the faces of the comrades when some well-meaning but woefully misguided church leader was hooked on the communist line."

"The communists have made great advances in their use of clergymen... virtually no communist or communist-front activity takes place today without ministerial and church support, sponsorship or participation. Most of the persons involved—in the pulpit, in publishing, in the training of ministers—have been duped... but it will come as a jolt to many Christians to discover that some members of the clergy are not dupes but hardened communists who are completely loyal to Russia. I am not guessing about this. I saw those ministers in action—ruthless communist leaders, prostituting the Christian ministry to the evil ends of atheism and oppression. They knew exactly what they were doing. They were clergymen because it suited their purpose and that of their superiors to be clergymen."

This is a shocking and tragic disclosure and it is apparent that

apprehension about the uncertainties of tomorrow, we should reflect upon this thought: how different, how infinitely worse would be our hearts and the world in which we live, if there had come no Baby to Bethlehem, who in time was to die on Calvary's tree to meet the sinner's deepest need. Truly, "Unto us a child is born," and the life of the world and of the individuals therein, have been different and better because of Him.

—From *Christian Life*, December, 1946.

there are not only communist sympathizers hiding in our churches, but actual communists who are party members.

"Five Top Pro-Soviet Propagandists" of America are Modernist Ministers

J. B. Matthews asserted that "outside the known leadership of the Communist Party of the United States, the five top pro-Soviet propagandists in this country are all Protestant clergymen." Among those listed is the name of Rev. Harry F. Ward, former head of the official Social Service Board of the Methodist Church and one-time professor at Union Theological Seminary. Whether Matthews' statement is true or not, Dr. Harry Ward has done more to further the aims of communism in the United States than perhaps any other person; and he did it, not as a communist, but as a minister in good standing in the Methodist Church and head of one of its greatest denominational agencies. We could also name Dr. J. Howard Melish, suspended rector of Holy Trinity Episcopal Church of Brooklyn, as either a fellow-traveler or a communist sympathizer. And alongside of these we could place the name of Dryden L. Phelps, recent professor in a Christian college in China, who was released by the Board of Foreign Missions of the American Baptist Convention. It was this Dryden Phelps who lauded and extolled the communists who took over China; who talked about the magnificent "revival" which was taking place under the Reds. The amazing thing about Phelps is that he was released without censure and was recently installed as pastor of a church in Oakland, California.

As for Bishop Oxnham, he may have proved to the satisfaction of his friends that he is not a communist. Nevertheless he has done almost as much good and perhaps more for the communist cause by his border-line preaching and his radical teaching than if he had been an out-and-out party member. Do not let his clearing before the House Committee obscure the fact that his sponsorship of many organizations, sympathetic to and paralleling communism, was a real service to the communist cause whether he was conscious of it or not.

These men aid and abet the communist cause by their sympathetic and tolerant attitude. They say that communism is an advanced form of democracy; that it is the next step in the progress of society; that it is the coming new social order. Members of the National Council of Churches are flagrantly guilty of this aid to the cause of communism. E. Stanley Jones said, "When the Western world was floundering in an unjust and competitive order... God reached out and put His hand on the Russian communists to produce a juster order and to show a recumbent church what it has missed in its own gospel." Imagine the audacity and the disloyalty of a minister of the Gospel to say that God put His hand on the communists. Since when would God use atheists and Christ employ anti-Christ? However much Dr. Jones has regretted this statement, if indeed he has, it forever discredits him for a place of leadership today. Everything he says can be suspect in the light of this heresy.

The Rev. Claude C. Williams
(Continued on page 8)

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Are Communists Hiding?

(Continued from page 7)

said, "Denominationally I am a Presbyterian, religiously I am a Unitarian; and politically I am a communist. I'm not preaching to make people good or anything of that sort. I'm in the church because I can reach people easier that way and get them organized in communism." This man is in the minority. He does not represent the rank and file of Presbyterian pastors; but, so far as I know, the Presbyterian Church has not purged itself of this traitor to Christ and country, and until it does, she is willfully guilty of harboring a known communist.

Modernist Ministers Attack All Who Oppose Communism

Dr. John A. Mackay, President of Princeton Theological Seminary and Moderator of the Presbyterian Church, U.S.A., said at the meeting of the last General Assembly in Minneapolis, "Anti-communism is just as dangerous as communism and sometimes even more so." Coming from as responsible a leader as Dr. Mackay, this is a shocking and damaging statement. Imagine the logic of saying that anti-communism is just as dangerous as communism. What is there in 'anti-communism' that is as wicked and cruel and diabolical as communism? To oppose slavery is not as bad as slavery. To oppose murder is not as bad as murder. To oppose sin is not as bad as sin.

That Dr. Mackay's statement is his considered judgment is apparent from an article in the *Presbyterian Outlook* of January 16, 1950. He warned against our present "anti-communist psychology. . . . No matter what we might think of the social and political aspects of communism," he said, "the government now in control of China deserves our recognition." And the reason why Dr. Mackay advocates recognition of Red China is:

First, what he terms the excellent behavior of the communist armies in their conquest of the Chinese mainland. Second, the fact that missionary activity had not been disrupted. Third, the

widespread view that Chinese communism would take "a different expression" than communism in Russia and Eastern Europe. Fourth, the purported overwhelming support of the people for the new regime.

It is hard to believe that Christian leadership is so gullible, so lacking in perception and so devoid of Christian discernment as to advocate the inclusion of the Chinese communists and to advance reasons such as I have just cited when the opposite is true of every one. It is time instead for Christian leaders to recognize communism as the spirit of anti-Christ and start to mobilize the spiritual power of the Christian world to overthrow these forces of evil instead of making them colleagues until they can swallow us up in the greed of conquest.

There is no doubt that this kind of Christian "leadership" has been responsible for the betrayal of Asia and the rise of communist control over the most populous part of the world. Now that the fate of western civilization hangs in the balance, we must repudiate the leadership of these liberal churchmen and see them as dupes of the "big lie."

How any Protestant leader can advocate Red China's cause for a place in the community of civilized nations is incredible when one has known the record of the communists in China.

Dr. Howard E. Kershner says in *Christian Economics*:

"Has Dr. Mackay followed the testimony of scores of missionaries who have devoted their lives to serving the Chinese people and proclaiming the gospel? Many of these have been destroyed by the Communists, but others have escaped to tell the story. Burial alive, beheading, and beating to death are favorite forms of Communist execution. One missionary tells of 5,260 executions within a period of three months, and in a small district near his mission. It was officially reported by Dr. T. S. Tsiang, chief of the Chinese delegation to the United Nations, that the Chinese Communists executed 15,600,000

persons and starved 20,000,000 others to death in the two-year period ending just a year ago. Communist papers report the names of multitudes who have been executed. Some missionaries who have lived in China believe that a secret agreement was made between the Chinese Communists and the Moscow tyrants to destroy no fewer than 100,000,000 Chinese.

"The ruthless campaign of Communist destruction of life in the Far East has not been surpassed by any of which we have historical record. The objective is the cold-blooded slaughter of all opposition. That opposition comes in large part from Chinese Christians.

"How can a Christian leader equate such evils with opposition to Communism?"

Modern "Social Gospel" Heads Toward Communism

One of the first steps toward communism is socialism. Socialism is based on a policy of despoilation. It believes in the despoilation of the assets, inheritances, wisdom and energies of those who by thrift, industry and labor have accumulated what others desire. This is communistic in spirit and intent.

What is a Socialist? One who hath yearnings

For equal division of unequal earnings,

A rogue, or a bungler, or both, he is willing

To fork out his penny, and pocket your shilling.

One of the first steps toward socialism is the social gospel. The explanation of why these clergymen participate in communist-front organizations is found in this social gospel which infected Protestant theological seminaries more than a generation ago. Most of the modernists abandoned the Gospel of salvation founded on John 3:16 and preached the social gospel as the hope of the world. The social gospel is the salvation of society through social reforms, by the abolition of war through pacifism, the abolition of the profit motive in business, the abolition of capitalism, the establishment of co-operatives, the building of housing projects, the confiscation of wealth through taxes and the solving of social problems through legislation and education. If there was ever an existing justification for the social gospel it no longer exists after two world wars, crime waves and the multitude of sins which plague society today.

If communists are hiding in our churches I can tell you *where they are not hiding*. They are not hiding in the evangelical and conservative churches that preach the Word of God and believe in the blood of Christ and proclaim the atonement of Jesus Christ. These concealed communists are in the modernistic and liberal churches where these truths are denied and where the social gospel is preached. Communism cannot live in the midst of evangelical, New Testament Christianity. It lives, thrives, and spawns among the Bible deniers and the deniers of the liberal persuasion.

"Into the crossfire of controversy over Communism among the U.S. clergy jumped Protestant Theologian Reinhold Niebuhr this week. 'It must be affirmed that there have never been many explicit Stalinists in the churches,' Niebuhr writes in the *Christian Century*. 'And today their number is . . . insignificant. . . . Nevertheless, there are a few and we ought to admit it'

"Niebuhr condemns the 'hysterical labors of the vigilantes' and believes that 'the matter is beyond the competence or interest of a congressional investigation committee,' but 'while we deal with these issues among ourselves,' he feels it should be admitted that there has been 'a very considerable Marxist dogmatism in the "liberal" wing of the Protestant churches.' Niebuhr says that he and others used some Marxist doctrines as weapons against the smug, optimistic, individualistic form of Christianity the U. S. had inherited from the 19th century, and against certain economic injustices that happened under capitalism. But, he now acknowledges, 'those of us who were critical of capitalism were . . . too uncritical of the Marxist alternative. This

was true, says Niebuhr, even of those who 'rejected the Communist version of Marxism' and sought 'democratic Marxism.' Niebuhr is 'ready to confess to his complicity in these errors.' — *Time Magazine*.

Here is evidence that the spawning grounds of socialism and communism are in the liberal churches of America. The greatest danger to our country lies in the liberals and radicals who occupy Protestant pulpits. These are all the more dangerous because they are manifestly not communists but in sympathy with many communistic aims. They preach against capitalism. They extol socialism. They denounce the profit motive. They breed suspicion of the Word of God. They destroy the confidence of the people in the authority of the Bible.

Communists are using the liberal and radical clergy in our churches by securing their aid to disarm all nations that oppose Russia. These pacifists are doing the communists, business by seeking disarmament, for this would enable Russia to have a tremendous military advantage.

Communists are using the liberal and radical clergy in our churches to promote propaganda for the so-called "peace" petitions which give the impression that Russia is for peace while the policy of the United States is for war.

Communists are using the liberal and radical clergy in our churches by preaching and teaching a denial of the essential facts of the Christian faith, which logically leads to the destruction of religion and the growth of atheistic tendencies. In this manner these deniers of the Christian faith are destroyers of human liberties and freedoms. They do not need to be out-and-out communists to be doing the communists' business. All they need to do is to discredit the Bible, deny the essential deity of our Lord, the efficacy of His blood atonement, the necessity of the new birth and preach their religious materialism of social reform as the essence of the Gospel. All they need to do is to be tolerant of Russia, plead for Red China's inclusion in the U.N., sign "peace" petitions, adhere to communist front organizations and they will be doing the business of the communists. This sort of thing can be charged against hundreds of liberal and radical Protestant clergymen. They are the real enemies of Christianity and America.

It is the liberal and radical clergymen who howl and complain and protest the loudest when the House Un-American Activities Committee threatens to investigate the clergy for communist activity. He who has nothing to hide has nothing to fear. But he whose conscience and activities are not without reproach may want to forestall an investigation that could be embarrassing.

The question is how do they get that way? In the first place most, if not all of them, never had what could be said to be a "call" from God. They entered the ministry without the divine compulsion which says, "Woe is unto me if I preach not the gospel." They chose the ministry as a profession and a means of livelihood. They were educated in liberal seminaries under liberal and radical professors. They serve under denominational hierarchies that are thoroughly liberal and radical. They live under the agencies of the National Council of Churches which fosters programs of the social gospel, is pacifistic in sentiment, has boards and agencies which are critical of the American way of life and which offer in this climate a perfect atmosphere for sympathy to communistic social and economic ideals.

What is a communist? Bearing in mind that pure communists are only a small minority wherever they operate and that most of the people under communist rule are victims rather than disciples, we suggest the following appraisal:

Biologically a communist is an animal without a soul who comes by evolution and goes by annihilation.

Politically a communist is one who believes the state is supreme and the individual exists only for the welfare of the state, thus destroying the God-given status of the dignity of the individual.

Economically a communist be-

lieves in the replacement of private property in land and capital by common ownership and the replacement of private management by collective management.

Socially a communist does not believe in marriage as an institution of God but only as a biological arrangement suited to the reproduction of heirs to the communist state.

Internationally a communist is a revolutionist who is behind all the unrest in the world today whether in Korea, Japan, Viet Nam, Iran, West Germany or Morocco.

Ethically a communist is a believer of and a devotee to the "big lie."

Theologically a communist is an atheist, a despoiler of churches, a murderer of Christians.

These Are Not Best Defenses Against Communism

What is the best defense against Communism?

1. It Is Not Roman Catholicism

Wherever Roman Catholicism is strongest communism is strongest. Witness Italy and France as prime European examples. It is particularly true in Italy, the home of the Holy See. On the doorstep of the Vatican communism is thriving as nowhere else in the world outside Russia. The reason is that wherever Catholicism is supreme, ignorance is predominant and poverty is prevalent. And communism thrives on ignorance and poverty. Furthermore both Roman Catholicism and communism are totalitarian systems and it is easy for an ignorant and poverty-stricken peasant to shift from a totalitarian politico-religious system to a totalitarian religion-political system. Roman Catholicism has proved by its official conduct in Europe and South America that it is an enemy to the kind of freedom and liberty which is traditional to American democracy.

2. It Is Not Liberal Protestantism

Wherever you have religious liberalism you have the soil for socialism and its evil bred of ideologies that open the door for communism. You also have a weakening of those defenses against communism which lie in a personal faith in a personal and omnipotent God. You also have a denial of the Bible and those Christian doctrines which support and promote democracy, liberty and freedom.

3. It Is Not Pacifism

Pacifism is an unrealistic idealism which assumes you can expect from an unregenerate and non-Christian society what can be produced only by regenerate and Christian character. As long as the world is managed without regard for those ideals and principles inherent in Christianity you cannot expect it to act in consonance with the Christian ideal that says, "Blessed are the peacemakers, for they shall be called the children of God."

4. It Is Not Political Ideologies

We have had New Dealism and its neo-socialism which permitted communists to move into the highest echelons of government and which has been dissipating the national resources of our country at such a pace of prodigality that if it had been continued we would no longer be able to help the helpless and would ourselves be reduced to their level of misery.

THE BEST DEFENSE

The best defense against communism is a citadel of strength through godliness and righteousness that is built by the following elements:

1. Old Fashioned Americanism

Through the ideals of early Americanism we build the greatest nation ever to exist in all history. These ideals were gathered around the dignity of the individual, a faith in God, an adherence to the Bible and a respect for human life, plus free enterprise. Let our preachers do less breast beating for Russia's so-called social gains and more extolling of true Americanism. Let those who profess so much admiration for Russia's paradise go there to live and enjoy its doubtful fruits.

2. Conservative and Evangelical Christianity

The best defense against com-

(Continued on page 9)

Dr. Bob Jones Says:

A few days ago there was a newspaper story about a very wealthy man who got enthused about a football game and gave a Texas university more than \$2,000,000. According to the newspaper, the man had already given the university a great deal of money. I do not know personally the gentleman that gave, seemingly on the impulse of the moment, more than \$2,000,000 to that university. He may be a fine Christian man, and I hope he is, and what I am saying now is not intended as a criticism of either this man or the university to which he gave the money. But as I read the story, I just said to myself, "What strange people we have in this world!" During the last three or four years, almost three hundred graduates of Bob Jones University have gone to the foreign mission field. A large percentage of the evangelists in America got their training in Bob Jones University. I am sure that Bob Jones University preacher boys with the co-operation of other students have led an average of one thousand people to Jesus Christ a week for the last three or four years. Yet nobody ever got enthused enough about all of this soul winning and about the fighting, aggressive, evangelistic testimony that Bob Jones University is giving in this day of chaos to give the institution such a large amount of money. Most of the gifts that have come to our school for our Student Loan Endowment and Missionary Fund have been from \$1 up to about \$1,000. We thank God for these faithful servants of His who have a response to the Christian appeal and who are interested in the spiritual above everything else. You friends will be reading

this along about Christmas time. I wonder if you wouldn't just stop a minute and ask the Lord if He wouldn't like to have you send Bob Jones University some amount of money for the Student Loan Endowment and Missionary Fund and help us help students who have to have help to remain in school and also help us get the Gospel to the most people possible in the most places possible in the shortest time possible. Now, this appeal is an unselfish appeal. Someday football and all the other things about which people are enthusiastic in this world will pass away, but the spiritual values abide forever. Bob Jones University is putting its emphasis on spiritual values above all other things. Our University has high academic standards. Our organization is known as an efficient organization. But we are interested above everything else in training Christian leaders. The graduates of our University will all go out into the world knowing how to lead a soul to Christ, and a large percentage of them will go out with a passion for lost souls. If winning souls to Jesus Christ is big business (and it certainly is big business), then when you invest money in Bob Jones University, you are investing your money in big business. So please pray for us and ask the Lord while you are praying if He wouldn't like to have you send a special financial Christmas contribution to the Student Loan Endowment and Missionary Fund which we are raising. Thank you and God bless you.

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Are Communists Hiding?

(Continued from page 8)

munism resides in those ideals, doctrines and principles which call for a personal faith in a personal God, a belief in the Bible as the rule of faith and practice and an experience of the regenerating grace of God which transforms character. Communism cannot exist where evangelical and conservative Christianity is preached and practiced. It only exists where liberalism and radicalism prevails. Here is the real and true danger spot of American life.

3. Prayer

It is inconceivable that communism could penetrate the barrier of a praying nation where its securities are moral and spiritual and not merely mechanical and military. Let there be more genuine prayer in our homes and churches and there will be less communism in our capitals and statehouses.

4. A Genuine Revival

Revivals have always been great instruments of catharsis and purging. They have purged cities and towns of evil wickedness. They would purge America of the rats and the termites that are subversively endeavoring to weaken the defenses of this nation from within in order that it may fall prey to the international revolution of the communist plot.

5. Personal Christian Experience

Christianity is a personal experience. It is not a national philosophy one can adopt like a resolution of good will. It is based on the personal acceptance of Jesus Christ as Saviour and the personal surrender to Jesus Christ as Lord and the personal commitment of life to Him. It is a life of personal honesty, personal religion, personal righteousness and personal loyalty to both God and country.

No one with a personal experience of Jesus Christ could ever be a communist. Whoever is or has been a communist has proved by his experience that he is not a Christian, for Christianity and communism are incompatible.

A return to these personal persuasions and personal commitments will be America's greatest security. And those who preach and teach and support and live these things are God's and America's best and truest servants.

*My eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword;
While God is marching on.*

*Glory! glory, hallelujah!
Glory! glory, hallelujah!
Glory! glory, hallelujah!
Our God is marching on.*

*I have seen Him in the watchfires of a hundred circling camps;
They have builded Him an altar in the evening dews and damps;
I can read His righteous sentence by the dim and flaring lamps;
His day is marching on.*

*He has sounded forth the trumpet that shall never sound retreat;
He is sifting out the hearts of men before His judgment seat.
O be swift, my soul, to answer Him! be jubilant my feet!
Our God is marching on.*

*In the beauty of the lilies, Christ was born across the sea
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free;
While God is marching on.*

Getting Things From God

(Continued from page 4)

God will grant you this thing?" If they were to answer honestly, they would be compelled to say "no," and without explicitly stating the thing to themselves they simply do not pray. They go on making such effort as they can themselves employ, but do not pray.

I have been astonished at myself in this regard to see how many times I have labored long and earnestly to secure the accomplishment of results which I believe to be right and which I still believe to have been right, without any definite committal of the affairs in question to God.

"While Thy Servant Was Busy Here and There"

Another reason why Christians do not pray, apart from their thoughtlessness and their unbelief, is the fact that they are themselves too busy about other things. The Bible prayers are most of them short, but it is obvious from the life stories of the holy men who prayed, that they were continually in a state of prayer. No one can doubt that Daniel in Babylon took some time to pray. It is recorded of our Lord that He continued in prayer all night, and Paul speaks of "always laboring fervently for you in prayers" (Col. 4:12).

All these expressions indicate time. I will not say that in every case those who thus labored fervently and strove earnestly in prayer stood apart from other activities while they were engaged in prayer, but evidently they took time. Their minds were fastened on God. They looked at Him as the source of the good things which they desire so that they were in a prayerful state. No man, even if he be a Christian, should so lose himself in the business and pleasures of the world that he neglects to take time to pray; time is an indispensable element in the case. The man who will not appropriate it simply cannot pray; and he will not have the things which he needs, the things which he would like to have, the things which he might have, because he will not take the time.

"But What Can I Do?"

"I am driven from morning till night. I am a busy mother. I have

four children and no hired girl. There are three meals to be prepared each day for six people. There is a washing to be done fifty-two times a year. There is ironing to be looked after. There are clothes to be mended and stockings to be darned. How can I take time to pray?" This is a hard case. It is not so common as it used to be, for at the present time much of the work which was formerly done by mothers, is done by servants, still there are multitudes of homes in which the actual situation is as indicated in the above remark.

The mother is tied down by tasks, which are actually crushing in their character. What can the mother do? It is certain that if she does not pray, she is likely to be in a condition where she cannot do the work which is crowding upon her. Sanitariums are ever enlarging their borders. Insane asylums cannot keep pace with the increase of population. Women with frazzled nerves are about us on every side. They are not all of this working class either. Some of them are the wealthy ones who spend their time in various social duties, as they call them, but who have little or no actual physical labor to perform for their homes, yet they are broken down and the reason is, that they are not in touch with God. They believe that He is; they desire to belong to Him in a sort of way; but they do not have time to read the Bible. They do not have time to pray. They do not have time to go to the prayer meeting. Some of them have time to attend card parties. Some of them have time to give dances for their children. Some of them have time to witness exhibits which, when they were young and untainted by the world, would have startled and made ashamed.

Some of them have time for dressmakers who clothe perishing bodies in garments which will not afford any particular satisfaction when looked at from eternity, but they do not have time to pray. They do not have time for the Bible. They do not have time for the assemblies of God's people. Perhaps they lack appetite for these. They do not really care for them. If this is the case, it is sad to see.

A Coffin and a Hearse

But all of these busy men and women who have no time for God, will, by and by, have time to be sick. Many of them will have time to seek for health over land and sea without discovering it, and if the Lord tarry, all of them will take time to be confined and buried. Who gives us time? Who knows how much we are to have? Has the One who gives us all the time we are to enjoy, a claim on any portion of it? If we are not acquainted with Him, will we get on successfully in what we do undertake?

Ten thousand graves, ten thousand prisons, ten thousand hospitals for the insane, ten thousand sanitariums, all make the same answer. We did not have time for God, so we had to take time for these.

I Have the Children

It is a melancholy fact that when people do not have time for God, they frequently do not have time for their own flesh and blood. The fathers and mothers who have no time to pray, to study God's Word, to worship with God's people, seldom have time and disposition to train their children for God, and when people do not take time to train their children for God, someone else will take time to train their children for other persons and places.

It is said that a little girl in a worldly home was permitted at one time to visit her grandfather. This was an old-fashioned Christian home, where each day there was time to pray, to read the Bible, to sing Christian hymns. After a few weeks her mother came to take her home. The little thing objected. She wished to stay at her grandfather's. Her mother was mortified and somewhat nettled. She said to the little child: "Do you not wish to go home with mother?" and the child replied: "Yes, mamma, I would like to go home with you, but you know there is not any God at our house. Grandpa has a God here at his house and I like to stay where there is a God."

Poor child! How perfectly she expressed the cry of the child heart. These words, I trust, will be read by many burdened, worried, tired fathers and mothers. Some of them will be distressed because of their children. They cannot understand why the children do not do as they desire. Many of them can find the explanation in

the language of the little girl. Have they not been reared in a home where, so far as external appearances are concerned, there is no God, and-if they are reared in such a home, what do the parents expect? There is no satisfaction for the human soul this side the throne of God. Children feel this just as older people do. Children cannot lose themselves so readily in business and pleasure. If their parents will show them the way, they will gladly drink in the comforting truths which God has spoken for the help of His people. If the parents have time, they will rejoice to see the results of their labors. If they have no time, they will many of them shed bitter tears over the results which will follow their neglect.

Praying Always With All Prayer

This is the way Christians ought to live. They should pray always and they should pray about everything, about all their physical needs, their eyes, their teeth, their lungs, their hearts, rheumatism, tuberculosis, headaches, heartaches—everything. They should pray for their children, for their bodies, for their minds, for their hearts. They should pray for them when they go to the city that they may be safeguarded from trains and cars. They should pray for them when they go to school, that they may be delivered from evil companions, that they may be helped in the performance of their work.

There is nothing for which Christians ought not to pray. They should pray about their occupations. They should pray about the management of their homes, about their financial needs, about the uses of the money which God gives them. There is nothing which concerns a Christian which is a matter of indifference to God. If they do not pray, they will not have the things which they need, even though they are Christians, and many Christians do not pray and few Christians pray for the many things which God would gladly do for them. Jesus spake a parable to them to this end, "that men ought always to pray, and not to faint" (Luke 18:1); "Praying always with all prayer and supplication in the Spirit" (Eph. 6:18). This should be the daily life of the Christian. When it is, the life is successful, beautiful, glorious. When it is not, it is limited, crippled, confined, oftentimes a life

of shame and terror; therefore, brethren, let us pray, and pray always and about all things, and prove God if He is not still as of old, the One who hears and answers prayer.

III. THE SIN OF PRAYERLESSNESS

This is the name of the first chapter in Andrew Murray's book, "The Prayer Life." He says that to live prayerlessly is a dishonor to God, that it is the cause of deficient spiritual life—that the church suffers dreadful losses as a result of prayerlessness in the ministry, and that it is impossible to preach the gospel to all men unless this sin is overcome and cast out. In this chapter he tells how a number of Christian ministers assembled in South Africa, burdened because of the needs of the church, and that in conference they concluded that the difficulties under which they labored were caused by the lack of prayer. There were four theological professors present, a number of theological students, about two hundred ministers, and as the meeting went forward he reports that they with one consent admitted that prayerlessness was the source of the evils which grieved them.

This led to an annual meeting which lasts for ten days and which has been productive of great good in creating and maintaining spiritual life among the ministers and their congregations. It is my impression that prayerlessness is very seldom thought of, confessed and abandoned as a sin. To begin with, it is an omission, not a commission, and this class of wrongs is naturally looked upon as less

(Continued on page 10)

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Getting Things From God

(Continued from page 9)

offensive to God than actual transgressions of His commands.

Compare for a moment the two divine words: "Thou shalt not steal" and "Pray without ceasing." They are in the same revelation and they are both in the imperative mode. One is a negative and the other a positive. It is safe to say that the consciences of all people who read these words would instantly condemn them if they were to deliberately take property which did not belong to them. It is almost equally sure that very few of them would feel that the neglect of prayer was to be repented and confessed like violation of the eighth commandment. Yet it is quite possible that for a Christian to fail to pray without ceasing may do more injury to men than it would for another man to take what did not belong to him. We are so prone to read into the Word of God that which He has not put there.

He has never told us that certain commands are important and that others are not so. When we reflect upon His character and our relations to Him, it would seem to be a very dangerous thing to regard any of His commands as unimportant. Let us therefore think upon this question until our minds are settled, and having obtained light, let us walk therein.

Is It a Sin Not to Pray?

First, let us remember that repeating prayer words is not praying, that if we do this without sincere heart desires we are insulting God—not honoring Him. Let us, in the second place, divest ourselves of the thought that what others do or what we have been accustomed to doing, cannot be very sinful. There is a paralyzing power in evil habit and there is also a paralyzing power in making men our standards instead of the law of God.

Let us also remember that it is never impossible to do what God requires. I do not say that it is never difficult. I do not say that it is never costly in time, money, friends, ease; but I do say that it is never impossible. To hold and teach that God requires what man

cannot do is irrationality and a blasphemy. God is our Father and He adjusts all His requirements to our powers. Where the requirement is beyond our gifts, the gifts are increased. As someone has said, "The commands of God are always enablers."

It is possible for us to pray and it is possible for us to pray just as God requires us to. If we do not do this, we sin and the sin will stand against us until it is repented, confessed and put away. We are therefore not dealing with a trifling matter, but with a question which affects our standing before God.

Trains, Early and Late

There is probably no one fact in modern life which has more seriously interfered with family prayer than the early and late trains which have become necessary in view of the complexity of modern life. When men lived and worked in their homes, for themselves, conditions were radically different from those which at this time exist. Men are now cogs in wheels and the wheel cannot turn if cogs are absent or broken. The result is that in every great city in the world, thousands of people, young, middle-aged and old, hasten from their homes in the morning and return to them late at night. How shall these persons share in the home prayer which used to characterize every Christian household? How shall they even have the time required for deliberate and effective personal prayer?

Along with this difficulty is the multiplicity of entertainments, meetings, social gatherings, and the like, which now draw so largely on the evening hours. When the day is crowded and the night is largely turned into day, how shall the soul quiet itself before God? How shall one obtain the time which is needful to successful prayer?

Along with this there is a mental difficulty. Doubts exist and add to the helplessness of prayer. Dr. Biederwolf's book on the subject is entitled: "How Can God Answer Prayer?" Here is a volume of two or three hundred pages, intended to show that it is possible that God should answer prayer. The very fact that such a book is written speaks volumes as to the mental condition of the Lord's people. A question like this would a few years ago have seemed as strange as it would be now to ask if a hungry man will eat, or a duck will swim.

When I was a boy, I think it is safe to say that almost everyone, even people who were not Christians at all, believe that God did answer prayer and I question whether even infidels would have asked whether or not He did so. Of course, an atheist would look upon prayer to God as an absurdity, but no one who really believed in a Creator of the universe would question His power to grant a request if it were made.

A Spiritual Gymnastic

Men, who in our time teach that God is in some way hampered by the regulations which He has made so that it is difficult or impossible for Him to answer prayer, nevertheless hold that prayer may be useful. They teach that God does not give the things which are asked for because request is made, but that the mere effort to approach Him is useful—that it puts men into a better state—that it awakens a sense of dependence and gratitude for favors received in the ordinary course of nature—in other words, that it is valuable to the person as an exercise, though it has no effect upon the action of God.

It is safe to say that there are very few, if any, persons who at this time or any other have prayed because of this fact alone.

That prayer does have a helpful reaction on the human spirit is unquestionably true, but men are not so constituted that they take either spiritual, intellectual or physical exercise regularly and through long periods of time without the expectation of some practical results. In other words, men wish to bring things to pass. They wish to see results. If they ask men for favors, they hope to obtain

Consider Christmas

(Continued from page 1)

But we should find comfort in these words:

"But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Rom. 5: 20, 21.

Those blessed words teach us that God's mercy lingered over the doom of the rebel, and taxed the resources of His unspeakable goodness and grace to avert His final fate, despoil the infernal monster of His prey, and make sure that immortality, once more restored to her ancient honors, could claim her perennial bliss in the smile of Heaven.

In Eden, where sin with foul invasion wrought havoc and brewed in Hell's caldron all our woe, God, in mysterious purport, preached the first Gospel sermon wherein was this promise—gleaming like a bright star in the darkness and doom of that day: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

Then many prophets, while darkness brooded over mankind for one hundred and twenty generations, ascended, in deliberate succession, the mount of prophecy. From its mysterious height, they flung the light of hope far down the vista of future ages. Malachi was the last to catch the glowing theme—and following in the train of many great prophets, say, swan-like, his last and sweetest notes:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."—Mal. 4:5, 6.

Then the harp of prophecy was unstrung and laid upon the altar—and silence reigned in the synagogues for four hundred years, called by historians "the four dumb centuries."

But at length the destined hour arrives—and the day of Christ arrived, the day which Abraham rejoiced to see my day: and

them; and if they ask for pardon or peace, or purity, or power, or health, or life, or money, or friends, or anything else from God, they hope to obtain it; and if they become satisfied that their prayers do not result in obtaining the things which they seek, they will cease praying.

The Sin of the False Teacher

If we have not erred thus far in this chapter, there are two or three things which are settled and one at least which will follow. Since God has commanded us to pray, we ought to pray and if we do not, we sin, and if we commit this sin, we should repent, and confess, and reform. The fact that there are difficulties in the way is no excuse for neglecting to do this, for God knew all about the difficulties when He gave the commands and He is quite able to furnish us strength to overcome them. If, therefore, by reason of a false philosophy, or for any other cause, men teach that God does not answer prayer, they sin against the souls of men. They not only commit the sin of prayerlessness themselves, but they teach men to commit this sin. They become centers of evil influences which go out in ever-widening circles, doing their deadly work until God alone can see the shores upon which the dark waves break.

A Personal Question

Each one of us, therefore, should raise the questions: Am I a prayerless man? Do I teach other people to be prayerless? If I am a prayerless man, am I ready to admit that I am committing sin and am I ready to cease from this sin—to ask pardon for it? Let each one of us as we reflect upon these weighty subjects remember that if we know to do good and do not do it, we commit sin (Jas. 4:17).

(From the book GETTING THINGS FROM GOD, by Dr. Charles A. Blanchard, Sword of the Lord Publishers, Wheaton, Illinois. Price: \$2.50).

he saw it, and was glad" (John 8:56). Of the manger of that day Isaiah had spoken. Of the cross of that day David had sung. And then was vouchsafed to the world deliverance from the Devil-devised downfall of man—as testified to by the prophecy of Zacharias:

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began."—Luke 1:68-70.

That brings us to think of the

II—Dutiful Diligence

Simeon had waited long for "the Consolation of Israel," the Holy Ghost being his guide.

"And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2: 26-32.

Simeon took up in his arms the Christ who in Eternity rested

motherless upon the Father's bosom, and in Time rested fatherless upon a mother's bosom, clasping the Ancient of Days who had become the Infant of Days—the Christ who had glory with

God before the world was, the Christ who was loved by the Father before the foundations of the world, the Christ who was co-equal and co-essential and co-existent and co-eternal with God.

And the shepherds had joy akin to old Simeon's joy. After Israel's glory had faded, after strength had decayed, after tribe after tribe had shrunk toward the enfeebled centre, after the land of their fathers had become a despised and conquered promise, these shepherds saw a stable in the suburbs of the poorest town in Judea. There God hung the morning star of hope—a herald of the highest day that ever dawned. Beneath that wretched roof, so small He was held in a woman's two hands, so weak He must of necessity feed at a woman's breast, was God's only-begotten and well-beloved Son.

"Cold on His cradle the dew-drops are shining,
Low lies His head with the beasts of the stall."

But that infant is destined to wear the diadem of the universe. That dimpled arm will sustain a sinking world. That child, the sovereign Saviour of the world, will lead captivity captive, will conquer death, will despoil Hell of its hopes, and re-open the gates of Paradise.

And in this subject nation—with the yoke of Roman authority upon its neck, with the heavy heel of Roman oppression upon its chest, with the grasping hand of Roman greed upon its purse—there were dutifully diligent shepherds.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid."—Luke 2:8, 9.

These shepherds—poor, honest, industrious—were not leaders of armies, not expounders of philosophies, not advocates of political theories, not bankers counting piles of money—rather just throwers of stones to keep the wolves away. Watchers of their flocks, to these who were dutifully diligent in their common tasks, the good news was first announced—teaching us to be "diligent in busi-

ness"—urging us to remember that our modest work and the hero's sacrifice are one in the unseen realm of duty, showing a woman's two mites and a rich man's great gifts are the same in the realm of love, showing that God seeks people in humble places for service and the honors of service.

Telling of how we, according to God's promise, look for a new heaven and a new earth, wherein dwelleth righteousness, the Apostle Peter writes: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (II Pet. 3: 14).

Peter also urges diligence in these other words, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (II Pet. 1:10).

The writer of the epistle to the Hebrews writes, "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end" (Heb. 6:11).

As we look upon Bethlehem, as we listen to the voices of all who speak in relation thereto, let us see to it that Christian diligence in service to Christ possesses us with strength.

And now let us give ear, as did others in the days gone forever into the tomb of Time, to the

III—Divine Declarations

Isaiah, the great prophet, in whose preaching were always the thunders and lightnings of Sinai and the foregleams of crimson Calvary, declared:

"Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."—Isa. 7:14-16.

To Joseph, the angel of the Lord appeared, when Mary, espoused to Joseph "before they came together, was found with child of the Holy Ghost." And in these words we find divine declaration:

"Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Matt. 1:19-23.

To Mary, a virgin espoused to a man whose name was Joseph, the angel Gabriel, sent from God unto a city of Galilee, named Nazareth, made divine declaration:

"And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1:28-35.

(Continued on page 11)

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Consider Christmas

(Continued from page 10)

To the shepherds the angel of the Lord and angels of Heaven made declarations: "And the an-



gel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:10-12).

To the same startled shepherds, a multitude from the heavenly choir made declaration—singing: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

Listen:

"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ."—Luke 2:25,26.

To Mary, old Simeon, in the glory of the righteous sunset of his life, made declaration, "When the parents brought in the child Jesus, to do for him after the custom of the law" (Luke 2:27). Simeon declared to Mary this, as he spoke to God while Mary listened:

"For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2:30-32.

Had they made a declaration that poverty would be no more among men, that war and plague and disease would be forever banished from the earth, that tears of sorrow would never be again, such an announcement would have been as discord to melody, as the chattering of nonsense and idiocy to the speakings of wisdom, when put in the light of this divine declaration.

But we should think now upon the

IV—Deep Descent

What is that deep descent? The coming down of Jesus from the heights of the Deity to the depths of errant and moneyless humanity. He came down from the adorations of Heaven to the abominations of earth. He came down from the blessedness of Heaven to the bruises of crucifixion tortures.

He came down from the coronations of Heaven to the condemnations of earth.

He came down from the delights of Heaven to the defamations of earth.

He came down from the excellencies of Heaven to the executions of earth.

He came down from the favor of the Father's face to the fury of men's faces.

He came down from the glory place to the gory place.

He came down from the hallelujahs of Heaven to the hisses of earth.

He came down from the intercessions of Heaven to the injustices of earth.

He came down from the joys of Heaven to the jeers of the mobs of earth.

He came down from the kindness of Heaven to the killing of earth.

He came down from the love of Heaven to the lying accusations of earth,—yea, even to the iniquities of earth.

He came down from the majesties of Heaven to the miseries of earth.

He came down from the notableness of Heaven to the nothingness of earth.

He came down from the praise of Heaven to the persecutions of earth.

He came down from the quietness of Heaven to the quarrelsomeness of earth.

He came down from the riches of Heaven to the revilings and ridicules of earth.

He came down from the songs of Heaven to the sneers and scars of earth.

He came down from the throne of Heaven to the tree of Calvary.

He came down from the unison of Heaven to the unmitigated unjustness of earth.

He came down from the virtues of Heaven to the vices of earth.

He came down from the worship of angelic hosts to the homeless wanderings over earth and to the wrath and wrangling of unprincipled men.

Isaiah spoke of this deep descent in these words:

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. 53:3-5.

Paul spoke of the deep descent of Him for whom the inn-keeper had no room—no place for Him

who made all places—as He came down from heavenly honor to earthly humiliation, the Creator born of the creature, woman:

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:5-11.

But His deep descent was the dawn of mercy; because we could not ascend to Him, Christ descends to us.

Now, let us think of the

V—Delayless Doing

The shepherds, startled by the revelations from Heaven, said: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us" (Luke 2:15).

"Let us now go."

The information God gave, the shepherds wisely put into action, immediately. Not the delay of a week—nor a day, nor an hour, nor a minute. The Saviour of men

born in the City of David? "Let us go and see him now." Not "when a more convenient time presents itself." Not "after we go home and talk it over with our families." But NOW. Not "after we visit again the sheep markets." But NOW! Not "when we make sure no wolves will attack our sheep." But NOW! Not "when we make sure no money will be lost." But NOW! And the wise men made the same improvement of their information. In a distant country they saw His star and followed its direction, defiant of all distances, discouraged by no vast expanse, downcast by no far reach of miles.

"Let us now go." What — at midnight? Cool and calculating reason would have argued that it was an unreasonable hour. Had covetousness spoken, it would have asked questions as to the welfare of the sheep. Had procrastination prevailed, it would have put off until "a better time." But these plain men, who had left their beds to attend their flocks, now left their flocks to inquire about the Saviour. "They came with haste."

To inquire after Jesus, to see Jesus, to serve Jesus, to follow Jesus is our first business—the one thing most importantly needed. And what we do for Him, let us do quickly. The sooner the better. Without a minute's delay.

Let us not be found guilty of letting "tomorrow and tomorrow and tomorrow creep in our petty pace from day to day."

Then, again, standing worshipfully at Bethlehem, we see

VI—Deity Displayed

God's first promise to guilty man was that the seed of the woman should bruise the serpent's head (Gen. 3:15). As to the flesh, Jesus is the seed of the woman. But He is infinitely more. Paul says, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4,5). Necessary it was to our redemption that the Saviour of men should be a man. But had Christ been produced in the ordinary way of human generation, He must have been a partaker of a sinful nature. This was prevented by the miraculous way of His conception—by the power of the Holy Spirit. Thus the virgin-born Christ was "holy, harmless, undefiled, separate from sinners"—fit to become sin for us because He knew no sin.

Jesus is God manifest in the flesh. Let us go to Bethlehem and see this great sight. Glorious mystery! We cannot fully comprehend it. Men may speak of and write of it, but as they attempt to describe it, a woeful sense of inadequacy oppresses the mind. We may speak of it, but the most we can say is that it is unspeakable. And the most we know is that it passeth knowledge.

God, in Christ, was made flesh. Thus was deity displayed before the eyes of men.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was

(Continued on page 12)

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Consider Christmas

(Continued from page 11)

In the beginning with God. All things were made by him; and without him was not any thing made that was made."—John 1:1,2.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John 1:14.

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh."—Rom. 1:3.

This pre-existent Christ Jesus was not flesh back yonder when the morning stars serenaded the advent of our infant earth as it lay, "wrapped in swaddling clothes of light," in the arms of the great Jehovah, for "all things were made by him, and without him was not anything made that is made" (John 1:3).

He was not flesh back in creation days when there was the gathering together of the waters called the seas for "the world was made by him" (John 1:10).

He was not flesh when the first ray of light shone, when the first bird sang, when the first lion "panted in the jungles of roses," when the first flower bloomed, when the first fire burned, when the first river flowed, when the first rose opened wide its rubied heart, when the first wind blew, when the first lily bared its white bosom. "For by him were all things created that are in heaven and that are in the earth . . . and he is before all things and by him all things consist" (Col. 1:15-17).

But! But "he was made flesh" — and every nerve was divine handwriting, every bone was divinely sculptured, every muscle was a pulley divinely swung! It was in the flesh that He conquered the sins of the flesh, healed the diseases of the flesh, drove away the fever fires that burn up human bodies, conquered the loathsome leprosy that lays waste the flesh of the body, and straightened out the crippled bones of lame bodies. "It behooved him to be made like his brethren" (Heb. 2:17).

His supernatural birth is the Alpha of our Christian faith. Let that be accepted and the whole alphabet follows as a matter of course. Deny it and, like a planet that leaves its orbit, there is no telling where unbelief will carry you. The virgin birth is the seal of the Father's approval affixed to the claims of Jesus as His only begotten Son!

His birth into our world by a virgin was a translation at the same time it was an incarnation. It was a transfer of His person from a previous condition of existence to this earthly one. It was His being clothed upon with our human nature. He saith, "A body hast thou prepared me" (Heb. 10:5). Before incarnation Jesus was God's instrument in creation. During incarnation, Jesus was God's instrument in redemption.

Then it is not just poetry and rhetoric and fiction when we say: "When the Lord of power determined to forsake His royal chariot and to alight on this earth, He undressed Himself first. He gave to the clouds His bow! He

gave to the sky His azure mantle! He gave to the stars His jewels! He gave to the sun His brightness. AND, receiving instead of these the strange homespun clothes of one who had not where to lay His head," He was "made flesh," "made of a woman"! His incarnation meant, and means, that the pre-existent Christ was embodied in human flesh, demonstrated in human life, exemplified in human action, crystalized in human form.

We must, amid the bright lights of our Christmas festivities, think of the long-ago

VII—Deplorable Darkness

When Jesus came, it was night in Egypt, night in Rome, night in Athens, night in Syria, night in Palestine — night everywhere. Darkness blacker than "a murderer's mark of crepe." Darkness as Keats would say, like "the parentage of chaos." The world was dark "as if it were dipped in the death shadow." Poe spoke of the darkness "as the caves wherein earth's thunders groan" — and it was groaning "ever darker and darker like the shadow of advancing death." Thomas spoke of a condition "dark as the inside of a whale," and Whittier of a matter "dark as the brooding thundercloud."

The world was, as Milton described Samson, "dark, dark, dark, amid the blaze of noon."

Yes, deplorable darkness had long covered the earth—and the wisest of men bowed down "to an unknown God." But, glory to His name, "the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). This is He who is "the brightness of [the Father's] glory, and the express image of his person" (Heb. 1:3)—"the image of the invisible God" (Col. 1:15). This, too, is unspeakable. But we believe and adore. Let but the light shine into our hearts to give us "the light of the knowledge of the glory of God in the face of Christ Jesus," and it is enough.

And there is a deplorable darkness in our world today—the wide world over, too.

Dr. S. H. Jones, editor of the *Baptist Courier* wrote last year, the darkness upon our world is great. There is the darkness of unbelief, coming from sin and intellectual pride; the darkness of ignorance, evidenced by the stupid railings of people devoid of understanding; the darkness of moral depravity, born of the unregenerate people who are incapable of high moral attainments; the darkness of prejudice, as people bar their souls against the light; the darkness of selfishness, which is insane blindness and the abnormality of life; the darkness of hate that lurks in human hearts as it leaves houses desolate and hearts forlorn and lives under blight; the darkness of fear, which, with its cold and soul-chilling grip strangles the spiritual breathing of many; the darkness of pain and death, naturally associated with darkness rather than light.

But because Jesus came the prophecy of Isaiah is an experience greatly authenticated in the lives of many:

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. . . . For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isa. 9:2,6.

Moreover, forget not what Luke writes about "the light to lighten the Gentiles" (Luke 2:32), nor what Matthew records in repetition of prophecy, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. 4:16).

Let us recall and cherish with joy and gratitude the wonderful words which Jesus spoke during the days of His flesh: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John 8:12.

"I am come a light into the world, that whosoever believeth on me should not abide in darkness."—John 12:46.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."—I John 1:5.

Amid the deplorable darkness of our times, let us emphasize the design of the death of Him who was born of Mary in Bethlehem's barn to die at the place called Calvary.

What was the grand design of the Saviour's birth? The redemption, by His death, of fallen, guilty, helpless man. That was the grand design. "God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law" (Gal. 4:4). He was named Jesus—because He came to "save his people from their sins."

There is something so sublime, so delightful, in the name *Saviour*. Cicero, the Roman orator, said that when traveling in Greece, he saw a pillar inscribed with the word *saviour*. He admired the fullness in the name, but he was as ignorant of its Christian meaning as an owl is of astronomy. How much more may every redeemed sinner admire the name—*Saviour*!

In conclusion, let us, having seen the things God made known to men in Bethlehem, have and hold holy hatred for our today's

VIII—Despicable Disgrace

What mean I by that? As, at Bethlehem, we see God in all His glorious perfections manifested in the person of Jesus, we should engage our souls to adore and love and praise Him—magnifying "the Lord God of Israel." "The Lord . . . hath visited and redeemed his people."

But we see the disgraceful way in which some celebrate the season called CHRISTMAS. Vain, frothy, carnal—these three words—can be written over the celebrative ways of those who "make merry" at the Christmas season. Foolishly, even iniquitously, do they contradict as much as possible the design of His coming as the "Infant of Days" to Bethlehem. Jesus came to "destroy the works of the devil." What do the works of the flesh have to do with the birth of Jesus? Jesus came to save His people from their sins—not to urge them to participation in them. Why should more sin be committed at the Christmas season in a few days than in many weeks at other times? Why should sin be aggravated by letting it pass under the guise of religious joy? Such disgraceful observance of the birth of Christ is an affront to a holy God, a reproach to the Christian name, a ruinous matter to the souls of men.

At the Christmas festival, which is the commemoration of the incarnation of Him to whom God hath given a name which is above every name, many are found at any place or every place rather than at Bethlehem. More attracted are they to every trivial thing than to the glorious sight, for which the shepherds left their flocks and made haste to view. The sight which the Eastern sages came such a vast distance to behold, which drew all Heaven down to earth, is nothing to them. Some, while they observe the day of Christ's birth by doing no work, not only neglect but insult Him—and by riotous living and indulgence in the works of the flesh, revive the works of the Devil, which the Son of God was manifested to destroy. Instead of fixing their eyes on the Star of Bethlehem, they give attention to the little, debasing, vexing, defiling things of the world. The iniquitous incongruities of many Christmas celebrations are abominations to be avoided. Wickedness instead of worship oft prevails.


Let us not seek to be distinguished by worldly grandeur, but to be great in the sight of the Lord. Looking upon the Babe of Bethlehem, the desire of all nations, let us give Him the glory which is due unto His holy name. Let us behold in Him God's provision for our recovery from sin and sin's ruinous damage. Let us look upon Him as the one most suitable to our wants—the most adequate to our relief. Since He is placed entirely within our reach, let us embrace Him and exclaim:

"Lo, this is our God! We have waited for Him, and He will save us! This is the Lord! We have waited for Him! We will be glad and rejoice in His salvation."

And let us see to it that our zeal and our gratitude be equal to our joy. Let us follow the example of the shepherds not only in our going, but in our return. "And when they had seen it, they made known abroad the saying that was told them concerning the child." And when we are always bearing about in the body the dying of the Lord Jesus that the life also of Jesus may be made manifest

in our mortal bodies, we shall make known abroad many truths concerning Him who is the Truth.

Let us, as Peter counsels, show forth at the Christmas time and at all times and in all places "the praises of him who hath called you out of darkness into his marvelous light . . . but now have obtained mercy" (I Pet. 2:9,10)—remembering that "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts (II Pet. 1:19).



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